ŚĀṄKARASMṚTI

(LAGHUDHARMAPRAKĀŚIKĀ)

Introduction, Critical edition,

Translation and Appendices

by N. P. Unni

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CORPUS IURIS SANSCRITICUM

Sanskrit Series on Social and Religious Law
edited by Oscar Botto

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La *Śāṅkarasmṛti* (o *Laghudharmaprakāśikā*), il testo sanscrito pubblicato nel presente volume della Collana, riveste un particolare interesse in quanto espone, in modo specifico ed esaustivo, la normativa in uso nel Kerala, toponimo che nella letteratura antica designava un'area del Subcontinente indiano ben più estesa dell'attuale Stato omonimo.

L'opera è articolata in dodici capitoli (*adhyāya*), ciascuno diviso in quattro *pāda*, per complessivi 1376 versi. Le fonti principali della materia esposta sono costituite dai trattati della *Manusmṛti* e della *Yājñavalkyasmṛti*, ma non mancano rilevanti elementi originali, quali le diverse modalità punitive previste per l'adulterio e il sistema ereditario matrilineare, che rappresenta un elemento peculiare e distintivo della regione del Kerala, il cui esame si è rivelato determinante per definire l'epoca della composizione, fissata al XIV secolo.

L'edizione critica basata su due testi a stampa e dieci manoscritti redatti in caratteri Malayalam (la grafia peculiare del Kerala), è stata curata dall'eminente sanscritista N.P. Unni, già Conservatore dell'Oriental Research Institute and Manuscripts Library dell'Università del Kerala, Direttore del Dipartimento di Sanscrito della medesima Università e Rettore della Sree Sankaracharya University of Sanskrit, Kalady, nonché autore di oltre trenta opere nel campo dell'Indologia. Il rilevante contributo da lui dato in ambito accademico e scientifico gli è valso nel 2001 il prestigioso Certificate of Honour del Presidente dell'Unione Indiana.

Oscar Botto

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INTRODUCTION

Customs and manners of Kerala

Through the ages, Kerala has been an integral part of the Indian sub-continent and its history is a part of the general history of India and its customs and manners have enriched the composite culture of the nation. But Kerala has had the distinction of being an independent geographical and political entity from very early days. The geographical position of Kerala as the narrow strip hemmed in between the Western Ghats on the one side and the Arabian sea on the other has considerably influenced the course of its history. Since Kerala seldom felt the impact of many foreign invasions that took place in the northern part of India, it was able to evolve its own way of life and social institutions unhampered by the external interference. It helped the growth of peculiar social institutions like the matrilineal system of inheritance, polyandry etc; among various castes.[1]

The term Kerala in early literature stands for a region between Gokarṇam in the north and Kanyākumārī (Cape Comorin) in the south, an area much larger than the region known at present. It is this larger area that has come in for recognition at the hands of earlier writers. As a result of the reorganisation of Kerala, much of the northern portion and some of the southern portion were brought under other South Indian States of Karnataka and Tamilnadu.

Kerala and the Paraśurāma tradition

The Paraśurāma legend relating to the origin of Kerala would also help us to understand some of the basic facts relating to the geography of ancient Kerala. According to the legend the land of Kerala was a gift of the Arabian sea to Paraśurāma, one of the ten incarnations of

1. A. Sreedhara Menon, *A Survey of Kerala History*, National Book Stall, Kottayam (Kerala), 1967.

Lord Viṣṇu[2]. This legend is referred to twice, by Kālidāsa in his *Raghuvaṃśa* (VI. 53 and 58) as follows.[3]

Tasyānīkair visarpadbhiḥ
aparāntajayodyataiḥ
Rāmāstrotsāritopyāsīt
sahyalagna ivārṇavaḥ

(The sea, though pushed afar by the missiles of Paraśurāma, appeared as if touching the mountain Sahya on account of his extensive army prepared to conquer the kings of the Western Coast).

Avakāśaṃ kilodanvān
rāmāyābhyarthito dadau
Aparāntamahīpāla -
vyājena raghave karaṃ

(Being pressed, it is said, did the ocean give space to [make room for] Rāma, to Raghu he paid tribute under the disguise of the Princes of the Western Coast.)

The legend has it that Paraśurāma threw his *Paraśu* (or axe across the sea from Gokarṇam to Kanyākumārī (or from Kanyākumarī to Gokarṇam) and water receded up to the spot where it fell. The *Śukasandeśa* (13th Century A.D.) hints at this legend as follows. (I. 34)[4].

Brahmakṣatram janapadamatha sphītamadhyakṣayethāḥ
darpādarśam dṛḍhataramṛṣer jāmadagnyasya bāhvoḥ
Yaṃ medinyām ruciramaricottālatāṃbūlavallī-
vellat kerakramukanikarān Keralān udgṛṇanti

(Then you can see the prosperous country ruled by the *Brāhmins*, the mirror of the pride of sage Paraśurāma's [son of Jamadagni] arms; which is famous in this world for its beautiful pepper and betel creepers trembling round the coconut and arecanut trees).

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2. *Ibid.* pp. 10-11
3. *Raghuvaṃśa* of Kālidāsa, canto IV stanzas 53 and 58.
4. *Śukasandeśa* of Lakṣmidāsa, ed. N.P. Unni, with *Vilāsinī* commentary, I. 34; Nag Publishers, Delhi, 1985.

The *Keralakṣitiratnamālā* of anonymous authorship dealing with the administration of Kerala in medieval times had referred to this legend in the following stanza[5].

Mugdhenducūḍasadanaṃ Gokarṇākhyamanuttamaṃ
samudrāduddhṛtaṃ yāvad rāmeṇa bhṛgusūnunā
Udbhūtaṃ Keralaṃ tāvad pārāvārādapārataḥ
brāhmaṇebhyo dadau rāmo viprāstat Keralādhipāḥ

(Rāma of Bhṛgu race lifted up the portion of land Gokarṇa where the temple of Śiva exists; once the land of Kerala was thus created he gave it to Brāhmins to administer the same as rulers).

The tract of territory so thrown up is said to have constituted the land of Kerala, otherwise called *Bhārgavakṣetram* or *Paraśurāmakṣetram* and similar synonymous terms. It is said that there is very little historical or factual basis for the Paraśurāma tradition, Paraśurāma himself being considered a mythological hero. This legend has gained much popularity in Kerala, being dealt with in works of comparatively later origin like *Keralamāhātmya* in 6 chapters containing over 2200 stanzas dealing with the legendary history and customs of Kerala (not earlier than the 16th century);[6] *Keralācāradīpikā* in 73 chapters on the legendary history and customs of Kerala[7], and *Keralotpatti*[8] in Malayalam prose. It is observed by K.M. Panikkar that whatever be its historical authenticity, the Paraśurāma legend embodies some geographical and geological facts pertaining to ancient Kerala and that it is the most permanent and invariable factor of history.[9]

The consenses of opinion among scholars is that a substantial portion of Kerala must have been under water in ancient days, the Arabian sea itself having extended right up to the foot of the Western Ghats. The submerged area might have been thrown up from the sea as a result of the operation of volcanic or seismological factors. Geologists point out

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5. Quoted by V. Rājarājavarma Rājā, *Keralīya Samskṛta Sāhityacaritram*, Vol. II, pp. 374-384, Pub: Sree Sankaracharya Sanskrit University, Kalady (Kerala), 1997 (II edn).
6. Ed. by Sekharipuram Seshu Sastri Trichur, 1912.
7. Printed at Jnanasagaram Book Depot, Trichur, 1929.
8. *Keralotpatti* published from different places, also ed. by Rev. H. Gundert.
9. K.M. Panikkar, *A History of Kerala*, Annamalai Nagar, 1960.

that the many rivers originating from the Western Ghats might have brought down large quantities of silt while the ocean also deposited much sand on the shore. A vast stretch of land might have thus formed and thus the Paraśurāma tradition regarding the creation of Kerala from out of the sea must have sprung from the geological truth.

Brāhmin predominance

It is held that the term 'Kerala' has its origin from 'Cheram' though it was formed at quite an early period since even from ancient times 'Kerala' is found in Sanskrit literature. Dr. H. Gundert, the author of the monumental Malayalam and English Dictionary[10] observes that the word 'Keram' is the Canarese pronunciation of the word 'Cheram' and he describes "Keralam" as Cheram - the country between Gokarṇam and Cumāri'.

It is held that the Paraśurāma legend was concocted at a certain period by interested parties with a view to popularising the theory of *Brāhmin* predominance[11]. The legend has it that Kerala was divided into 64 villages[12] over which *Brāhmins* exerted authority. It is they who appointed rulers over various regions, to administer justice, subject to their tacit approval. The *Śukasandeśa* has explicitly mentioned this authority of the *Brāhmins* in the administration of Kerala, as follows in stanza I. 63.[13]

Vācā yeṣāṃ bhavati nṛpatir nāyako rājyalakṣmyāḥ
grāmān ṣaṣṭiṃ catura iha ye grāhyaceṣṭā nayanti
Śastre śāstre'pi ca bhṛgunibhaiśśaśvadudbhāsate yā
viprendraistair vipulamaṭhavaryāvalīṣu sthalīṣu

(This capital city shines with great *Brāhmins* by whose words the king becomes the lord of Dame kingship; these *Brāhmins* who are equal to Paraśurāma in the command of weapons as well as śāstras

10. *A Malayalam and English Dictionary*, by Rev. H. Gundert, Mangalore, 1872, p. 294.
11. A. Sreedhara Menon, *op. cit.* p.10.
12. See for a list 64 villages, commentary by Vatakkumkur Rājarājavarma on Śukasandeśa (Malayalam), Kamalalaya Book Depot, Trivandrum, 1958 p. 114.
13. *Ibid.* p. 112.

and who live in *sthalis* having rows of big houses, control the sixty four grāmas and are paragons of accepted activity" (translation by Dr. Geetha Pattabhiraman)[14]. Here the comparison with Paraśurāma speaks of the role played by the sage in the creation and Brāhmanisation of Kerala. Just as Agastya is credited with the reclamation of the desert lands extending for a thousand Yojanas to the south of the Vindhya mountain, Paraśurāma is celebrated as the creator of Kerala from the Western sea in the *Tretāyuga*, the second of the Hindu chronological cycles. It was he who was responsible for the colonisation of this newly won land. According to one legend, he imported *Brāhmins* from the North, according to another, he invested the fishermen who inhabited the mountains near the sea with the dignity of *Brāhmins* and asked them to wear the sacred thread which he made out of their fishing nets as a sign of attaining Brāhminhood[15]. Whatever might be the truth of this Paraśurāma legend, two inferences which stand the test of geology and history may be made[16].

1. Some parts of Kerala may be of later development than the rest of South India in the matter of geological formation.

2. The Āryan settlers who have come from outside Kerala must have been led by a warrior sage Paraśurāma. There are other accounts also giving credence to the story of Paraśurāma, bringing colonisers to Kerala. The colonisers must have arrived here at the early centuries of Christian Era, certainly before the fourth century. It is pointed out that many of the orthodox socio-religious rites followed by the Nampūtiri *Brāhmins* of Kerala testify to the fact that they separated from the original stock at an early date before those rites underwent radical transformation in the North due to the impact of several factors. The saga of Āryan infiltration into Kerala has been graphically described in the anonymous works *Keralotpatti* and *Keralamāhātmyam* with a legendary halo surrounding the exploits of the incoming folk of superior racial extraction. Those who came

14. *Śukasandeśa* of Lakṣmīdāsa - translated by Dr. Geetha Pattabhiraman (in her edition of the text), Higginbothams Ltd., Madras.
15. Jacobus Canter Visscher, *Letters from Malabar*, Letter 1, K.P. Padmanabha Menon. *History of Kerala*, Vol I. p.70.
16. K. Ramachandran Nair, *Early Maṇipravālam - A study*, Trivandrum, 1971, p. 33

to settle down in Kerala were mainly of the priestly class, and they could assert their intellectual superiority over the local population. In an effort to identify with them they adopted many of their customs and manners and mingled freely with them. They adopted the local fashion of the make-up of the hair, with the tuft on the top of the head besides adopting their mode of dress and native language. They allowed the younger members of the family to enter into exogamous matrimonial alliance with local women, while maintaining the pristine purity of the Āryan race by the stipulation that the eldest should marry endogamously only from their own caste. This resulted in a racial fusion between two distinct racial groups. The process was gradual but steady. An elaborate social organisation, giving due place to every unit of the local population in the pattern of *cāturvarṇya*, but much more elaborate and complicated was attempted. For over a thousand years the Nampūtiri formed the theocracy in Kerala. Ownership of land was organised on the feudal pattern, the Nampūtiri chieftains being vested with property rights, based upon some mythical authority, said to have been derived from Paraśurāma. Some of them became kings in certain localities. Sanskrit became the common vehicle for the propagation of ideas among the intelligentsia of the land, which included within its fold both Āryans and non-Āryans. This cultural diffusion, that took place in the soil of Kerala was unique in many respects, the like of which one rarely finds anywhere else in India.

The Brāhminic predominance is amply illustrated in the numerous references in the *Śāṅkarasmṛti* dealing with the ascendancy of the Nampūtiri *Janmis* - landlords - in Kerala. Under the *Janmi* system they could collect *Janmikaram* - the rent due to the land from the tenants. These naturalised Kerala *Brāhmins* introduced certain rules or code of conduct by name *anācāras* which can be classified as they pertain to: (1) cleanliness (2) social conduct (3) religious observance (4) stages in life - *āśramas* (5) women and (6) non-*Brāhmins*.

Bhārgavasmṛti – a non-existenttext

It is said that the land of Kerala was created by Bhārgava-Paraśurāma. The sage is said to have formulated certain customs in

Kerala which are considered to be peculiar to that strip of land in the extreme south of India, though some of them are not actually at variance with what obtains in the rest of the country. Among these the observances called *anācāras* constitute a distinct group in themselves and they are sixty four in number. They are sometimes referred to as *Keralācāras*. These are enumerated in the fourth section of the twelfth chapter of *Śāṅkarasmṛti* alias *Laghudharmaprakāśikā*, a law book of uncertain date and unidentified authorship, but which declares itself to be based on the much larger *Bhārgavasmṛti* attributed to Paraśurāma of the Bhṛgu race.

This *Bhārgavasmṛti* is not found mentioned anywhere in the whole of Sanskrit literature except in the *Śāṅkarasmṛti*. No author of Smṛti text has quoted from this in their works as is vouchsafed by the historians of *Dharmaśāstra* like P.V. Kane and others. Stanzas 3 and 4 of the *Śāṅkarasmṛti* contain the references as follows.

Ālokya bhārgavāt prāptaṃ
dharmaśāstraṃ itastataḥ
vistareṇa viṣīdatsu
kṛpayā mandabuddhiṣu
prāyastadeva saṃkṣipya
kriyate mṛdubhiḥ padaiḥ
Alpākṣarair analpārthaiḥ
pṛthag etannibandhanaṃ

In explaining these stanzas T.C. Parameswaran Mūssatu (1867-1938) has observed that the present work is an epitome of a smṛti text called *Bhārgavasmṛti* authored by Paraśurāma which is considerably large. Koṭungallūr Kuññikkuṭṭan Tampurān (1805-1903) in his introduction to the edition[17] in Malayalam characters has noted as follows. "Malayalis - the inhabitants of Kerala have certain peculiar customs and manners which differ from those of the people of the other parts of India. Tradition has it that *Bhārgavasmṛti* mentions these customs peculiar to Keralites. But such a work could not be traced at present in spite of diligent search. It is a matter of pity that the work remains

17. Ed. T.C. Parameswaran Mūssatu, Bharatavilasam Press, Trichur, ME 1100 (AD. 1925) (In Malayalam Script).

untraced till now. *Laghudharmaprakāśikā* purported to be an epitome of the work which is supposed to contain thirty six chapters, out of which only the first twelve chapters have been unearthed. As such the present work is incomplete. Hence the attempt to publish the available portion of twelve chapters is laudable. The author of this *Śāṅkarasmṛti* is said to be (a writer called) Śaṅkara, the great monistic philosopher. It may seem strange that such a great personage has attempted to narrate the customs of Kerala, but one has to accept it since there is no other way".

Śāṅkarasmṛti alias *Laghudharmaprakāśikā*

The work itself mentions that the name is *Laghudharmaprakāśikā*, though at the end of every chapter there is the colophon "*Śāṅkare dharmaśāstre laghudharmaprakāśikāyām*. Based on this the term *Śāṅkarasmṛti* is coined though nowhere else one finds such a name. The work opens with the stanza:

> *Natvā dharmavido devān-*
> *ṛṣīṃśca paramaṃ mahaḥ*
> *Sāṃbaṃ Śivamanusmṛtya*
> *śaṅkareṇa yatātmanā*

The writer goes on to state that the work forms an epitome of *Bhārgavasmṛti* which is a detailed account of the customs of Kerala. The words '*Śaṅkareṇa yatātmanā*' - meaning 'Śaṅkara of ascetic disposition' are taken as suggestive of the name of the author. The word *yatātmanā* is taken as suggestive of the great philosopher of monism. This supposition has gained acceptance of a large number of historians of literature as well as traditionalists. The Malayalam commentator who first published the text along with his exposition has firmly asserted this view as follows in the beginning of his commentary.

> *"Śrīmacchaṅkaraguruvara -*
> *pādāmbhojātamātramavalaṃbya*
> *tatsmṛti ṭīkāmekāṃ*
> *karoti parameśvaraḥ svabhāṣāyāṃ*

Authorship of *Śāṅkarasmṛti*

Though the term implies that it is a composition of Śaṅkara, one is led to believe so mainly because of the statement '*Śaṅkareṇa yatātmanā* contained in the opening stanzas of the text.

There are two categories of writers who have expressed their opinion regarding the authorship. They may be referred to as traditionalists and modern writers. We may examine their views in this regard as follows.

Traditional view

1. The editor of the first publication, viz., T.C. Parameswaran Mūssatu shares the traditional view. In fact he has stressed this point by composing a stanza in the beginning of his commentary quoted earlier. Herein he has explicitly admitted that it was Śaṅkara the monistic philosopher who is the author. Further in commenting the lines in the text, he has asserted this view.

2. Kuññikkuṭṭan Tampurān who has contributed a foreword to the publication has discussed the problem and concluded that one has to accept the traditionl view since no other view holds good. The view is summarised as follows by K. Maheswaran Nair, in his introduction to the second publication (in Devanāgarī Script)[18]. There can be no dispute as regards the fact that the author of this *Śāṅkarasmṛti* is one Śaṅkara. It is generally well known among the people of Kerala that this Śaṅkara is the same Śrī Śaṅkarācārya who originally is Śaṅkaran Nampūtiri of Kāppilli of Kālaṭi. Some may argue that it is absurd to hold that Śaṅkarācārya who left his native place on account of the various disturbances caused to him by the Nampūtiri *Brāhmins* of Kerala and who was on tour of different distant places composed a work specifically for the use of the people of Kerala. But it does not warrant one to hold that the most benevolent Śaṅkarācārya turned against his own native people and their perennial benefits simply on account of the petty disturbances caused by them. Moreover, it is well known that,

18. Ed. K. Maheswaran Nair, Swantam Books, Trivandrum, 2001. pp 13-14.

Śaṅkarācārya ascended the throne of ultimate wisdom after composing works in all the *Śāstras*. There is every likelihood that he might have composed this work on *Dharmaśāstra* in those days. Therefore, unless otherwise established it is better to ascribe the authorship to Śrī Śaṅkarācārya who commented on the *Brahmasūtras*".

3. Dr. C. Lalitha Kumari in her unpublished doctoral dissertation has summarised these views. She has ably narrated the views of Kuññikkuṭṭan Tampurān in the above manner translating from the Malayalam introduction[19]. She notes that "the above mentioned scholar has also stated that though the present edition forming the first part of the treatise consists only of 12 chapters each of which being divided into four pādas, the complete work must have extended to 36 chapters".

4. Vaṭakkumkūr Rājarājavarma Rājā, a historian of Kerala Sanskrit literature has stated that the work consists of 32 chapters as against 36 mentioned earlier. He too is inclined to follow the traditional view that Śrī Śaṅkarācārya must have composed the work. Dealing with the views expressed by some modern historians he states that their arguments are weak and silly; as for instance, according to one such view the *Śāṅkarasmṛti* is a very recent text composed about fifty or sixty years back. This is rejected by the historian of Kerala Sanskrit literature pointing out the existence of several manuscripts of the work of *Laghudharmaprakāśikā* which were copied more than three hundred years back.[20] According to him there is nothing against supposing that the great Advaita preceptor wrote the work. Considering the whole problem in detail he concludes that "if at all Śrī Śaṅkara is not credited with the authorship of *Śāṅkarasmṛti*, it does not take away the merit of the treatise. On the other hand the ascription of its authorship to the Advaita preceptor is in no way a disgrace or discredit to the great teacher. But one could not be absolutely certain regarding the ascription of the authorship to Śaṅkarācārya, especially since no authority could be found to maintain such a view.

5. Kāṇippayyūr Śaṅkaran Nampūtirippād, an authority on the life and customs of the *Brāhmins* of Kerala also subscribes to the traditional view that Śrī Śaṅkarācārya must have been the author of *Śāṅkarasmṛti*. He holds the view that the basis for these customs and manners prevalent in Kerala was *Bhārgavasmṛti* authored by Bhārgava Paraśurāma, the legendary creator of Kerala.[21]

6. Keralotpatti/Keralacarita. At about the early decades of the seventeenth century AD, a new class of legendary literature began to take shape in different parts of Kerala, both in Sanskrit and in the vernacular. The authors, or rather compilers of these pseudo-historical writings, remain anonymous, though almost all of them ascribe the genesis of such literature to Paraśurāma and Śaṅkarācārya. The general title of these works is *Keralotpatti* - the history of the origin of Kerala.[22] Such legendary accounts are also known under different names of a *Keralanāṭaka*, *Keralodbhava*, *Keralasadbhāva* and *Keralacarita*.[23] Most of these works are composed in Malayalam incorporating legendary and mythical accounts including the origin of Kerala at the hands of Paraśurāma, the regulations prescribed by Śrī Śaṅkarācārya, the origin of different castes etc. The role played by Śaṅkarācārya is noted as the promulgator of the 64 *anācāras*.

The traditional view accepted by the above-mentioned writers maintains that Śrī Śaṅkarācārya is the author of *Laghudharmaprakāśikā* also known as *Śāṅkarasmṛtiḥ*. Naturally the date of the work also has to be fixed with reference to his date which is between AD 788-820.

Kollam Era (also known as Malabar Era) was started from 15th August 825 AD. It is believed that the date was selected to commemorate the promulgation by Śaṅkarācārya, the great Vedantist,

19. Dr. C. Lalitha Kumari, *Laghudharmaprakāśikā - a study* (unpublished doctoral thesis submitted to the University of Kerala, Trivandrum 1989).
20. V. Rājarājavarma Rājā, *Keralīya Samskṛta Sāhityacaritram*, Vol. I pp. 214-229 (II edn.) Trivandrum, 1964.

21. *Kāṇippayyūr Śaṅkaran Nampūtiripad. Namputirimārum Marumakkattāyavum* (in Malayalam on the matrimonial system of inheritance among Namputiri Brahmins), Panchangam Press, Kunnamkulam, 1961, pp.5-8.
22. *Keralotpatti*, Mangalore, 1843; Ed. by Dr. C.A. Menon, University of Madras, Madras, 1953.
23. *Keralacarita*, ed. K. Mahadeva Sastri, Government Press, Trivandrum, 1939.

of the 64 rules known as Anācāras[24]. "One tradition in Malabar alleges that Śaṅkarācārya promulgated the *Anācaras* or irregular customs peculiar to Nampūtiri *Brāhmins* at Kollam on 15th August 825 AD, the first day of the first year of Kollam Era. The tradition receives some colour from the chronogram marking the commencement of the Kollam Era viz;

"Ā⁰c/ā⁶r/y¹a/v⁴ā/ga³/bh⁴ed/y¹ā [0614341 = 1434160]

which means "Ācārya's (Śaṅkarācāryā's) word or law is unalterable or must not be changed". The syllables represent figures as shown above and these written backwards give the age in days of the Kaliyuga on the first day of the first Kollam year. The tradition receives support from what is recorded in *Keralotpatti*. In short, if Śaṅkarācārya is accepted as the author of *Śāṅkarasmṛti*, the work must be assigned to his period, viz., the early half of the ninth century AD.

Modern view

1. K.P. Padmanabha Menon, the historian is doubtful regarding the traditional views even though he has discussed the same in some details[25]. With a historical sense, he concludes as follows. "Anyhow the theory has a great deal of plausibility in it. But there is nothing to show that Śaṅkara is the author of the *Anācāras* or that he promulgated them on any particular day in any particular year or at a particular place. Much less is there anything to show any connection between the promulgation of the rules and the starting of the Era".

2. Ullūr S Parameswara Iyer, the prominent historian of Kerala literature has carefully studied the problem of the authorship of the work[26]. According to him one can only hold the view that one Śaṅkaran Nampūtiri has composed the *Śāṅkarasmṛti* and that he was of a pious nature as is to be inferred from the appellation "*yatātmanā*". The following points are raised by the historian in this regard.

24. K.P. Padmanabha Menon, *History of Kerala*, Vol. IV, p. 266 (Reprint), Delhi, 1986.
25. *Ibid.* p. 268.
26. *Kerala Sāhitya Caritram*, Vol. I, Trivandrum, 1957, pp. 104 - 105.

a. *Bhāgavasmṛti* purported to be the source of *Śāṅkarasmṛti* remains untraced.

b. Neither *Bhārgavasmṛti* nor *Śāṅkarasmṛti* is cited as authorities by any other writers.

c. Śaṅkara's disciples do not mention these works in their commentaries, though some of them have dealt with social customs and manners.

d. An ascetic of the stature of Śrī Śaṅkara is not likely to deal with the customs of the householders of Kerala and their aberrations.

e. The usage of the word 'Janmi' in the sense of a landlord or owner of landed property is strange and not based on sound grammatical basis. The word used more than once in the text does not suit to the context.

f. There are many ācāryas having the name of Śaṅkara. Payyūr Śaṅkaran Numpūtiri who flourished during the 14th century AD, was the disciple of Govindabhagavatpāda. It is possible that this Śaṅkara might have composed the work dealing with the customs of Kerala.

g. This Śaṅkara may be identified with his namesake who is the teacher of Parameswara I of Payyūr family of *Brāhmins*[27].

h. The same Śaṅkara is referred to as a revered teacher by Parameswara in the concluding stanzas of the *Samanoramaṇī* commentary on *Meghasandeśa* as follows.[28]

Mantrabrāhmaṇasūtravit kṛtamatiḥ
śāstre ca kaumārile,
kartā nyāyasamuccayasya kaṇikā -

27. *Kerala Sāhitya Caritram*, Vol. II, Trivandrum, 1962, pp. 26-37.
28. *Meghasandeśa* with *Pradīpa*, *Vidyullatā* and *Sumanoramaṇī* commentaries, ed. by Dr. N.P. Unni, Bharatiya Vidya Prakashan, Delhi, 1987, p. 282.

vyākhyāpraṇetā kaviḥ
Utpattiṃtvaghamarṣaṇapravarajād
gauryāmṛṣerāptavān
kartāsyāḥ parameśvaro nataśirāḥ
pūjye gurau śaṅkare

Thus Parameśwara Iyer has not only rejected the traditional view as untenable but also has put forward a new suggestion regarding the identity of the author of *Śāṅkarasmṛti.*

3. Vaṭakkumkūr Rājārājavarma Rājā who once held the view that Śaṅkarācārya must have been the author of *Śāṅkarasmṛti* has later on changed his position in the matter. He considers the possibility of Śaṅkaran Nampūtiri of Mahiṣamangalam (1494 - 1570 AD) who has to his credit many works on customs and expiatory rules being the author of *Śāṅkarasmṛti*[29]. He has composed a work in Malayalam under the title '*Vyavahārasamudram*' dealing with the customs of Kerala[30]. In this work many expiatory rites like *Vṛddhiśrāddha* are prescribed for the benefit of the Nampūtiri householders.

4. Dr. K. Kunjunni Raja in his history of Kerala Sanskrit literature has expressed his view that *Laghudharmaprakāśikā* is wrongly attributed to the authorship of Śaṅkarācārya. He has not adduced any fresh evidence in this regard[31].

5. Among the historians of Malayalam literature of Kerala, P. Govinda Pillai, the author of *Malayālabhāṣācaritam*[32] and R. Nārāyaṇa Paṇikkar, the author of the multi-volume history of literature have expressed their views[33] and have dealt with this topic. The former has simply stated that *Śaṅkarācārya* introduced the ācāras mentioned in the *Śāṅkarasmṛti* most probably based on traditional accounts. The latter goes to the extent of saying that it is sinful to ascribe the authorship to Śrī Śaṅkara. He states: "It is highly sinful to say that the revered Śaṅkarācārya who went all over India to spread his theory of monism tried to belittle his own people by introducing the customs peculiar to Kerala. It is against the tradition that Śaṅkara wanted to punish the people of Kerala."

29. V. Rājarājavarma Rājā, *Keralasāhityacaritram - Carcayuṃ Pūraṇavuṃ* (in Malayalam) Kottayam, 1967, Vol. I, p. 183.
30. Kāṇippayyūr Śaṅkaran Namputirippād, *op. cit.*, pp. 6 and 8; K.P. Padmanabha Menon, *op. cit.*, Vol. III, p.88.
31. K. Kunjunni Raja, *Contribution of Kerala to Sanskrit literature*, Madras, 1958, p. 243.
32. P. Govinda Pillai, *Malāyalabhāṣācaritram*, Kottayam, 1960, p. 72.
33. R. Narayana Panikkar, *Keralabhāṣāsāhityacaritram*, Trivandrum, 1943, Vol. I, pp. 154-155.

6. According to one story Mahatma Gandhi procured a copy of *Śāṅkarasmṛti* and sent it to some scholars of Viśvabhārati at Bolapur[34] to ascertain its authenticity. The scholars remarked that it could not be a work of great Śaṅkarācārya. They pointed out that since the work maintaining rules of pollution for lower castes based on distance it could not have been composed by the philosopher who is the reputed author of *Manīṣāpañcaka* which contains a clarion call against the observance of pollution and untouchability between man and man.

7. Dr. S. Venkita Subramania Iyer (1919-1984) a recent writer seems to agree with the views of Ullūr and other modern writers. Ṛṣiputra Parameśwara of Payyūr (14th century AD) could be author in all probability, according to him.

Authorship – Internal evidence

Let us examine whether there is any internal evidence regarding the identity of the author. Apparently the author does not give any indication in this repect. Still one could gather some information regarding his identity.

1. A Brāhmin of the higher strata

The author must have been a Nampūtiri *Brāhmin* of the higher strata since he has obviously studied all the Vedas. As such he was an *Āḍhyan* with the authority to study Vedas unlike the lower types called *Āsyans*. His usage '*dvijābhāsa* (XII: 3. 16 states '*dvijābhāsavadhūṭīnāṃ*') is indicative of his own aristocracy. In the present instance he refers to *Brāhmins* who receive gifts and per-

34. *Bhaṣāpoṣiṇi* (Malayalam Periodical), No. 33, Kottayam, 1928-29, p. 42.

form Śrāddha ceremonies in the houses of *Śūdras*. His use of the term *'uttamavipra'* in the line (v.2.23) -

"atratūttamaviprāṇāmeva pūrṇatayā ime" is also suggestive of his nobility. Here it is stated that all the sixteen customary rites are applicable only to *Brāhmins* of higher strata.

2. A Brāhmin of north Kerala

His reference to rivers like Kuṃbhavatī, Payasvinī and Nilā in the third quarter of the 12th chapter is indicative of his familiarity with the northern region. He treats Nilā with the same status of the Ganges.

3. A Brāhmin belonging to kṛṣṇayajurvedic sect

Among the Nampūtiris of Kerala there are two divisions based on their Vedas, such as Ṛgvedins and Yajurvedins. Of these the Ṛgvedins are mostly of the Āśvalāyana sect and they follow a manual for domestic rites called *"Pakazhiyam Caṭaññu"*[35]. Actually Kauṣītakas and Āśvalāyanas are referred to here as *Pakaḷiyanmār* who follow the *Āśvalāyanasūtra* in their ritualistic tradition.

The prominent class among the Yajurvedins are Vādhūlakas and Baudhāyanaṣ. There is a book entitled *"Kriyāratnamālā, athavā kṛṣṇayajurvedīya baudhāyana Caṭaññu"*[36]. The author of *Śaṅkarasmṛti* has closely followed this manual in dealing with domestic rituals explained here. Various mantras referred to in brief could be traced to the above manual in most cases. Hence it is almost certain that the author must be a Baudhāyana. Further he has mentioned an item called *Viṣṇubali* after the *Sīmanta*. This is not done in the Ṛgvedic system. It is a feature of Baudhāyana (V.2.5a).

"Saṃskāro viṣṇubalyākhyaḥ keṣāṃcinmāsi cāṣṭame"

Actually this is not an item included in the sixteen saṃskāras. This

35. Edited and Published from Panchangam Book Depot, Kunnamkulam, 6th edition. ME 1161/AD. 1986 (in Malayalam Characters).
36. Ed. by A.M. Krishna Sarma, Panchangam Book Depot, Kunnamkulam, 3rd edition, M.E. 1164/AD 1989 (in Malayalam characters).

is intended for the protection of the pregnancy and is performed by the Baudhāyana.

Reference to Baudhāyanīyasnāna (v 2.16 a *"kṛtvā baudhāyanasnānaṃ taddīnaṃ tūpavāsayet*) also shows the adherence to Baudhāyana system. While performing the vow called *'śukrīya'* in case there happens to be holidays necessitating the stoppage of Vedic learning, one should perform *Baudhāyanīyasnāna* and take a fast.[37]

In the section called *Bhasmanirmāṇavidhi* (iv. 3.) numerous mantras are referred by *Anuvākas*. Most of these can be traced to the *Kriyāratnamālā* mentioned above. This also shows the prescriptions are according to *Kṛṣṇayajurveda*.

All these references suggest that the author was a follower of the Baudhāyana school of Nampūtiri *Brāhmins* who are Yajurvedins.

Brief contents of Laghudharmaprakāśikā

The work contains many customs and duties which could be termed as *Keralācāras*. It is clear that the author has collected his information from a living society in which he was an active member. Many of his statements find corroboration with the injunctions of the well known *Dharmaśāstrakāras* like Manu, Yājñavalkya, Viṣṇu, Śaṅkha and Vyāsa. But the author claims that his work is only an epitome of *Bhārgavasmṛti* which is mentioned every now and then as the authority of his statements. All through the text there are many injunctions supposed to have been given by Bhārgava Paraśurāma. The land itself is termed as *Bhārgavakṣetra* using several synonyms to the effect. It is not easy to collect the numerous references to Bhārgava in the treatise. The second stanza of the opening chapter itself contains the statement:

"Ālokya bhārgavāt prāptaṃ dharmaśāstramitastataḥ"

The author wants to convey the idea that the whole content of the work is drawn from *Bhārgavasmṛti* which nobody else has seen. The

37. *Kriyāratnamālā, op. cit.*, p. 79.

first chapter itself contains no less than seven references to the *Bhārgavasmṛti* as follows.

a. *Sa tatsthāne'ñjaliṃ kuryāditi bhārgavaśāsanam* (I.1.29b)

b. *Sarve janmina etena vyākhyātā iti bhārgavaḥ* (I.2.8b)

c. *Svakṣetre saṃgrahaṃ cakre viṣṇurdharmapatirbhṛguḥ* (I.2.9a)

d. *Iti janamavatāṃ vṛttir bhārgaveṇa nirūpitā* (I.2.14b)

e. *Iyān viśeṣa ākhyāto bhārgaveṇātra ṣoḍaśāt* (I.3.11a)

f. *Ṛṣiṇā bhārgaveṇātra niṣiddhamiti hetunā* (I.3.26b)

g. *Sarveṣu kaṇthe vipro'tra nāto'nya iti bhārgavaḥ* (I.3.33b)

This trend is followed up to the end of the treatise. For instance the last quarter of the twelfth and final chapter contains the following references.

a. *Anācārān samāsena bhārgaveṇa pradarśitān* (XII.4.1b)

b. *Anyatrācaraṇābhāvād anācārān bhṛgūdvahaḥ* (XII.4.2b)

c. *Bhārgaveṇa samāmnātā ye cānye kiñcidūnatāṃ* (XII.4.27 b)

The extant work consists of twelve chapters called *Adhyāyas*, each of which is divided into four sections called pādas which are forty eight in number. The author has tried to present a systematic treatment of the subject in 12 chapters. His promise to deal with the rites and customs regarding the funeral ceremonies etc, in the second part of th work is yet to materialise. He has stated as follows in the last stanza the work.

Aurdhvadehikakarmāṇi śāvāśaucañca sūtakaṃ
prakīrṇasaṅgrahaṃ cāta ākhyāsye bhāga uttare

There is no evidence to show that he ever composed this part. The practices mentioned in the work show a definite bias towards the *Brāhmin* community, whose social interests are always protected

citing Bhārgava's so-called injunctions. But they do not despise the other members of the social strata in anyway. In fact, there are numerous occasions when they had to seek cooperation from the members of the so-called lower castes. The work has detailed several such occasions.

Arrangement of the text

Laghudharmaprakāśikā consists of 12 chapters and each of the chapters contains 4 pādas. Together there are 12 chapters and 48 pādas. Chapters are called Adhyāyas and each quarter is called a Pāda. It is the editor who has provided chapter headings so as to indicate the contents of all the 48 sections. Altogether there are 1376½ stanzas which is half the size of *Manusmṛti* which has 2694 verses in its twelve chapters.

The present work is arranged as follows:

Adhyāyas	Pāda I	Pāda II	Pāda III	Pāda IV	Total verses
I	34	28½	34	44	140½
II	45	31½	32	20½	129
III	52½	22	24	17	115½
IV	42	37½	28	33½	141
V	27	24	27	20½	98½
VI	39	67	30	22½	158½
VII	30½	26½	25	22	104
VIII	36½	22	14½	14	87
IX	16½	30	42½	15	104
X	33	28½	29	15	105½
XI	27	23½	31	15	96½
XII	20½	28½	19	28½	96½
				Total	1376½

Here it may be noted that one or two chapters contain half-verses also. The chapter headings provided by the editor and sub-headings may be shown as follows (in translation).

I. 1. The orgin of castes like *Brāhmins* and their general duties.

2. Special duties of *Brāhmins*; Duties of *Kṣatriyas* and others; Dignity of one's own duty.

3. The routines of Brahmacārin.

II. 1. The study; Life of a householder; The Sapiṇḍa relationship.

2. Different views on Sapiṇḍa relationship.

3. Eight types of marriages; Test for selecting a bride-groom; Test for the selection of a bride.

4. Selection of the bride using lump of clay.

III. 1. The procedure for marriage.

2. Proper rekindling of fire.

3. Expiatory rites for the loss of fire.

4. The merits of preserving the fire.

IV. 1. Rules for daily bath.

2. Rules for morning and evening prayers; Rules for smearing ashes.

3. The rules for making sacred ashes.

4. Rules for collecting ashes; Daily routines.

V. 1. Duties of the husband and wife; The sixteen purificatory rites.

2. The proper time for the sixteen customary rites.

3. The duties of *snātakas*; Duties of householders.

4. Expiations for receiving gifts.

VI. 1. Five accidental killings and five expiatory oblations; Giving and receiving of gifts by the householder.

2. Virtues of having a son; Adoption in the matrilineal system.

3. Adoption in the patrilineal system.

4. Bringing up the child.

VII. 1. Protection of the household property.

2. Protection of the domestic fire.

3. Pollution of fire.

4. Looking after the wife.

VIII. 1. *Smārtavicāra* - Trial by a *Smārta Brāhmin*.

2. Pollution to children

3. General duties of a householder.

4. Optional rites.

IX. 1. Rules regarding *Vānaprastha* - the anchorite.

2. Rules for the Yogic practice.

3. Attainment of Yoga.

4. The other benefits of Yoga.

X. 1. Rules of the ascetic order.

2. Royal duties.

3. Royal administration of justice.

4. Self-protection of the king.

XI. 1. The duties of *Vaiśyas*.

2. Duties of *Śūdras*.

3. Customary observances like Ahiṃsā.

4. Food habits.

XII. 1. Proper conduct.

2. Duties of women..

3. Duties of women in menstruation.

4. The sixty four *anācāras*.

From the above account it may be seen that the work is a well arranged treatise dealing with the customs of Kerala some of which are peculiar to the land.

Smṛti literature

There are differences of opinion regarding the number smṛtis. It varies from twenty to a hundred or more according to different authorities. While some of them are available some are known only through citations in various commentaries and digests. Yājñavalkya has given a list of twenty authors who have composed Smṛti works as follows[38].

Manvatriviṣṇuhārīta
Yājñavalkyośano'ṅgirāḥ
Yamāpastaṃbasaṃvarta
kātyāyanabṛhaspatī
Parāśaravyāsaśaṅkha -
likhitā dakṣagautamau
Śatātapo vasiṣṭhaśca
dharmaśāstra prayojakāḥ

38. *Yājñavalkyasmṛti*, ed. Narayanarama Acharya, Nag Publishers, Delhi, 1985, Ch. I, stanzas 4 and 5.

Aparārka mentions 36 smṛtis while Śaṅkha refers to 29 works. *Prayogapārijāta* and *Vaijayanti* mention 59 works. *Nirṇayasindhu* speaks of a hundred works of the kind. *Manusmṛti* is the oldest of all the smṛtis and its author Manu is said to be the son of Brahmā. Next in importance is *Yājñavalkyasmṛti* followed by *Parāśarasmṛti*, *Nārada-smṛti*, *Brahaspatismṛti*, *Kātyāyanasmṛti*, *Aṅgirasmṛti*, *Hārītasmṛti*, *Dakṣasmṛti*, *Vyāsasmṛti* and other treatises of considerable merit. It is noted that the Smṛti literature flourished well upto the 10th century AD and a number of authorities contributed substantially to enrich this branch of literature which has some contemporary relevance since they dealt with the rules governing the society. Even at present they have some historical value to say the least.

Śāṅkarasmṛti of Kerala

Laghudharmaprakāśikā satisfies the characteristics of a *Smṛti* or *Dharmasāśtra*. In twelve chapters it deals with the origin of the four stages of life, the sixteen customary rites of purification, the duties of a king, the duties of women and allied topics. The work has drawn upon earlier works like *Manusmṛti* and *Yājñavalkyasmṛti*, though it does not quote stanza from them. The mode of punishment for adultery is novel in that a proper trial by authorities well-versed in Vedic lore is enjoined to establish the guilt beyond doubt. It has the approval of the king since the presence of his representative is a must for the trial called *Smārtavicāra* which was in vogue up to the beginning of the twentieth century AD[39].

The work contains several matters peculiar to the land of Kerala. Matrilineal system is one such feature. From the nature and contents it can be ascertained that it was composed later than the 12th century AD. The reference to the matrilineal system of inheritance is indicative of this aspect. This work seems to be a product of the 14th century AD as can be gleaned from the system of administration dealt with in the text. It is certain that the author was a Kerala *Brāhmin* - Nampūtiri of high accomplishments since he shows his familiarity

39. See A.M.N. Chakiar, *The Last Smartha Vichara*, Trippunithura, Kerala, 1998.

with the daily rituals and customary rites. Though he maintains the superiority of the *Brāhmin* class, he has given a rightful place in the society to the members of the other community also.

The peculiar customs enumerated here are a part of the life of the people of Kerala even at present. The work supplies a mine of information to a historian since it sheds much light on the history, culture, sociology and anthropology and allied fields.

Critical apparatus

The present attempt is to give a critical edition of *Śāṅkarasmṛtiḥ* alias *Laghudharmaprakāśikā* based on editions, transcripts and palm leaf manuscripts preserved in various libraries. The major repository of palm leaf manuscripts is the Kerala University Oriental Research Institute and Manuscripts Library, Karyavattam campus, Trivandrum, where there are seven palm leaf manuscripts which are at least 250 years old. The Madras Manuscripts Library also contains a few collected from Kerala. All the original manuscripts are on palm leaves using Malayalam script. The work was edited orginally in Malayalam script with a commentary by the editor. A recent Devanāgarī edition based on the above is also made use of here giving them the value of manuscripts. The following are the details of the twelve materials used for the present edition. Here it has to be noted that the work being a comparatively later production there are no significant readings for the text except for regional peculiarities and calligraphical and haplological errors.

A – *Śāṅkarasmṛtiḥ* alias *Laghudharmaprakāśikā* edited by T.C. Parameswaran Mussatu (the initial standing for Tottathil Colakkara); in Malayalam script with his own Malayalam Commentary and an introduction by Koṭuṅṅallūr Kuññikkuṭṭan Tampuran, printed at Bharatavilasam Press, Trichur, Malayalam Era 1100 corresponding to AD 1925, pp. 2+1+228. The editor does not mention any manuscript material. The Devanāgarī text is given in Malayalam script and as such contains some regional style of writing as noted hereunder. The Sanskrit word is often spelt in a different manner in Malayalam copies both on palm leaf manuscripts and in printed versions. In editing texts such regional

features are not at all noted as different readings. A few are noted as follows:

ṣaṭkarman is written as *ṣaḷkarman*
padmodbhava as *patmotbhava*
bhārgavāt as *bhārgavāl*
vaṣat as *vaṣal; kvacit* as *kvacil*
kḷptaṃ as *knuptam*
kulotpanna as *kulolppanna*
gacchet as *gacśet; guḍaṃ* as *guḷaṃ*
dīrgha as *dīrggha (g + gh)*
saṃnyāsa as *sanyāsa*

B – *Śāṅkarasmṛtiḥ athavā Laghudharmaprakāśikā*
ed. Dr. K. Maheswaran Nair, Swantham Books, Trivandrum, November 2001, p. 156. This is the first publication in Devanāgarī script. The editor states: "*Śāṅkarasmṛti* edited by T.C. Parameswaran Mussatu has been mainly relied on for this edition. Ms. No. 4150 D and L. 1283 have also been utilised for cross-checking" among variant readings based on the above manuscripts. Not a single reading is noted by the editor. The number given as 4150 is actually 4150 C of the Trivandrum manuscripts collection: There are several typographical errors in the text as also in the numbering of stanzas.

In addition to the above printed texts the following materials have also been used in the present publication: Madras Oriental Manuscripts Library contains three manuscripts of the work, though no worth-while variation in reading could be noticed. The three manuscripts are designated as C, D, and E and are described hereunder.

C – Ms. No. M.D. 16092
Palm leaves; Folios 227; Malayalam script, date not given; scribe unknown. Incomplete.
Begins with:
"*natvā sarvavīdo devān...*
Ends with:
śivasya ca vivarṇayet
extends upto the 8th stanza of the fourth pāda of the twelfth chapter.

D – Ms. No. M.D. 18742
Paper transcript in Devanāgarī Script. Begins in folio 61 (a). No. of pages 129, scribe unknown; date not given. Incomplete.
Begins with:
natvā dharmavido devān
Ends with:
etāvanto hyanācārāḥ
Incomplete except for a few stanzas at the end.

E – Ms. No. 15715
Paper transcript. Devanāgarī Script; No. of pages 116. Incomplete. Almost the same as described under 16092. There is a transcript No. M.T. 7571 copied from a Palm leaf manuscript in Malayalam.

Trivandrum Manuscripts are mostly on palm leaves. There are seven and are designated here as F, G, H, I, J, K, and L. The ones which are complete begin with the usual statement '*Hariśrīgaṇapataye namaḥ, avighnamastu*'.

F – Ms. No. 4150 C.
Palm leaves; Folios 87; 7 x 1¾ inches, Malayalam script; 10 lines per page; 30 letters per line; good handwriting. The date of transcription is given as M.E. 1070 equivalent to 1895 A.D. The ownership of the manuscript is noted as: Punathil Illam, Rāmapuram in Meenachal taluk of the former Travancore State. On the board it is written as "*Śāṅkaradharma śāstram*".
Begins with:
natvā dharmavido...
Ends with:
śāvāśaucam ca varjayet
complete except for 20 stanzas at the end.

G – Ms. No. C. 1283
Palm leaves, Folios 95; 1¾ x 8¾ inches; Malayalam script, legible handwriting, 9 lines per page; 30 letters per line, about 200 years old. Incomplete; worm eaten.
Begins with:
natvā dharmavido...

Ends with:
bhārgaveṇa samāmnāta
which is the 27th stanza of the last *pāda* of the text.

The codex contains an anonymous work in 6 folios dealing with the creation of Kerala by sage Paraśurāma and the establishment of various customs and castes. It contains about 70 stanzas.
It begins as follows:
Vīryeṇa bhārgavo rāmo dūrīkṛtyāṃbhasāṃ nidhiṃ
gokarṇakanyākṣetrāntaṃ samudbhāvya śubhām kṣitiṃ
kṣetresmin bhūsuraśreṣṭhānānīya sthāpya sarvataḥ
devālayāṃśca nīrmāya rakṣārthaṃ tatra tatra ca
The work ends with:
dvādaśaivāntarālikāḥ; aṣṭādaśa syuḥ śūdrāśca
śilpinaḥ patitā daśa; nīcāḥ pṛthak ca catvāro
catuṣṣaṣṭiśca jātayaḥ
On the 8th leaf *Śāṅkarasmṛti* is begun with the usual invocation *Hariḥ śrī gaṇapataye namaḥ* etc.

H – Ms. No. L 972
Palm leaves; Folios 74; Malayalam script; 1¾ x 9 ½ inches, 9 lines per page; 34 letters per line slightly worm eaten; about 200 years old; complete.
There are no significant readings, other than scribal errors which are obvious.

I – Ms. No. 15266
Palm leaves; Folios 92; Malayalam script; 1¾ x 8 ½ inches; 10 lines per page; 35 letters per line, worm eaten; complete:
Begins with:
natvā dharmavido...
Collected from Paliyam Estate Library, Cochin, 21.5.1933.

J – Ms. No. 8401
Palm leaves, Folios 129; Malayalam script 1 ½ x 9 ½ inches. 8 line per page. 30 letters per line 150 years old. Old and brittle.
Begins with:
natvā dharmavido...

Ends at:
Kālajāṃstu yathākālam
which is the 39th stanza of the first Pāda of the 8th chapter. Collected from Ganapathi Bhattatiri, Tuyyattu Illam, Nilesvaram in North Kerala.

K – Ms. No. 10740
Palm leaves; Folio 21. Malayalam script 1¾ x 19 inches, incomplete; extremely worm eaten; 12 lines per page and about 48 letters per line. Many of the folios are broken into two.
Collected from Suryanarayanan Namputirippad, Kanjirappilli Mana, Kakkūrkara, Tirumaradi, Muvattupuzha taluk of the former Travancore State.

L – Ms. No. 22346
Palm leaves; Folios 116; Malayalam script; 10 x 2 inches; 7 lines per page and 30 letters per line. Complete.
Collected from M. Divakaran Namputirippad, Paryyanampatta Mana, Ottappalam, Palghat. Collected in the year M.E. 1075/AD. 1900.

All palm leaf manuscripts are old. The characters are inscribed using a sharp stylus as is the practice in Kerala. Naturally there will be some characteristic featurers in the numbering of manuscripts such as '*na*' (1), '*nna*' (2), '*nya*' (3), '*ṣkra*' (4) etc; to denote the number of leaves which are noted only on the facing page. Instead of numerals certain specific alphabets are used. If there are 10 leaves noted it means that there are 10 leaves with text written on both sides making 20 pages in the modern concept. The size of the work is noted in *granthas* (a *grantha* standing for 32 letters, whether prose or verse).

SANSKRIT TEXT

ŚĀṄKARASMṚTIḤ

athavā

LAGHUDHARMAPRAKĀŚIKĀ

PRATHAMĀDHYĀYAḤ

PRATHAMAḤ PĀDAḤ

[Brāhmaṇādivarṇānām utpattiḥ; sādhāraṇadharmāśca]

natvā dharmavido devān ṛṣīṃś ca paramaṃ mahaḥ /
sāṃbaṃ śivamanusmṛtya śaṅkareṇa yatātmanā[1] // 1

ālokya bhārgavāt praptaṃ dharmaśāstraṃ itastataḥ /
vistareṇa viṣīdatsu kṛpayā mandabuddhiṣu // 2

prāyastadeva saṃkṣipya kriyate mṛdubhiḥ padaiḥ /
alpākṣarair analpārthaiḥ pṛthag etannibandhanaṃ[2] // 3

varṇānāṃ āśramāṇāṃ ca dharme dīpa ivāparaḥ /
anavadyaṃ satām nāmnā[3] laghudharmaprakaśikā // 4

brāhmaṇaḥ kṣatriyo vaiśyaḥ śūdraśceti svayaṃbhuvaḥ /
catvāro mukhabāhūrupadbhyo varṇāḥ purā'bhavan / 5

ataste prākṛtā nāma prakṛtiḥ kāraṇam yataḥ /
vaikṛtā api vakṣyante saṅkīrṇā nāma saṅkarāt // 6

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1. **C E F** mayālmanā.
2. **A B** nibandhanā.
3. **B H L** nāma.

sarve te vikṛtā dharme sa dharmo yatra vaidikī /
pravartanā syāt kṣemāya so'pratidvandvitām gataḥ // 7

adharmo'sya pratidvandvī yasmācchrautanivartanaṃ /
dharmādharmāviti jñātvā dharmavān bhavati dhruvaṃ // 8

āśramo brahmacaryādir yena tu brahmacāriṇaḥ /
gṛhasthāśca vanasthāśca bhikṣavaścetyasau bhidā // 9

pṛthagveṣāḥ pṛthagdharmāḥ pṛthagannāśca te smṛtāḥ /
varṇasādhāraṇān dharmān ata ūrdhvaṃ nibodhata // 10

aviśeṣeṇa codyante manuṣyā yatra yatra saḥ /
sādhāraṇatvād varṇānāṃ dharmassādhāraṇo mataḥ // 11

kṣamā satyaṃ tapaḥ śaucaṃ ahiṃsā steyavarjanaṃ /
apāruṣyamapaiśūnyamalobhitvamadaṃbhatā // 12

anabhidhyānahaṃkāraḥ sāmyamārdrāntaraṅgatā[4] /
vibhave sati dānañcetyevaṃ tasya tu saṅgrahaḥ // 13

yathā hi paramo dharmo devānāṃ dama ucyate /
yatha dayā'surāṇāñca[5] tathā dānaṃ nṛṇāṃ iha // 14

adhyūṣur brahmacaryeṇa devāsuranarāstataḥ /
sṛṣṭamātrā vidhātāraṃ praṣṭukāmāḥ purā kila // 15

prādurbhūtassa taiḥ pṛṣṭaḥ kinnaḥ kṛtyamiti kṣaṇaṃ /
dhyātvā tān ātmajān āha sparśe'ṣṭādaśamakṣaraṃ // 16

trivāraṃ atha yūyaṃ me samānā hi stha putrakāḥ /
samānaṃ upadiṣṭaṃ tadidaṃ ityavadacca tān // 17

damyatām iti tad devā dayadhvaṃ iti dānavāḥ /
dīyatāṃ iti martyāśca vyācakṣata yathāruci // 18

4. **B F** ārdrānuraṅgatā.
5. **B D** dayā surāṇām.

atha tanāha he devā damo dharmo'stu vaḥ paraḥ /
he'surā vo dayā dānaṃ he martyā va iti prabhuḥ // 19

tasmād dānaṃ manuṣyāṇām sarveṣāṃ dharma uttamaṃ /
yathāśaktyanutiṣṭhaṃstacchokāṃstarati dustarān // 20

pretya lokānavāpnoti ratnapuṣṭimanoharān /
durlabhān martyalokeṣu kāmān api ca vindate // 21

brahmakṣatraviśāṃ dharmastapo vedānupālanaṃ /
sādhāraṇaḥ sahātithyavaiśvadevāgnihotrakaṃ // 22

samantrasaṃskriyādye syād api cānyatra dṛśyate /
rāmakṣetre tu nāstyanye bhāgineyā hi dāyinaḥ // 23

abrāhmaṇānāṃ prāyeṇa tasmād dharmo vibhidyate /
vakṣyante copariṣṭhat[6] sa sarvaśceha khalu kvacit // 24

sarahasyaṃ dhanurvedagrahaṇaṃ viprabhūbhūjoḥ /
smṛtassādhāraṇo dharmo gopathādhyayanaṃ tathā // 25

brāhmaṇorujayoḥ pātho bhūsūktasyobhayossamaḥ /
goṣṭhaśayyāvratam tadvat kuśidena ca vartanaṃ // 26

vāsanīvārakapreṣya[7] vākyasyoccāraṇaṃ mithaḥ /
paurvāparyeṇa tulyo'yaṃ dharmo bhūdevaśūdrayoḥ // 27

bāhujorujavarṇānāṃ bhūdeve'pi kanīyasi /
āgate sadṛśo dharmo pratyutthānābhivādane // 28

rāmakṣetre tu śūdrasya nābhivāda iti sthitiḥ /
sa tatsthāne'ñjaliṃ kuryāditi bhārgavaśāsanaṃ // 29

bāhujorujayordharmastrikarmapariniṣṭhitaḥ /
anyatra bhārgavakṣetrāt sādhāraṇa iti smṛtaḥ // 30

6. **A B** upariṣṭāt.
7. **B H J** prekṣya.

bahujāṅghrijayordharmastyāgo vaiklabyato vinā /
prāṇānāṃ brāhmaṇasyārthe sādhāraṇa udāhṛtaḥ // 31

ūrujāṅghrijayor dūrvālavanaṃ kṣitivardhanaṃ /
prāṇatyāgo gavārthe ca dharmassādhāraṇastrikaṃ // 32

mukhajorujavarṇānāṃ sahanaṃ bāhujāgasāṃ /
sādhāraṇaṃ vidurdharmaṃ dīrghavairānavasthayā // 33

iti sādhāraṇāḥ kecid varṇadharmā nirūpitāḥ /
śeṣānnirūpayiṣyāmastatra tatra yathāntaraṃ // 34

iti prathamasyādhyāyasya prathamaḥ pādaḥ

ATHA DVITĪYAḤ PĀDAḤ

[Brāhmaṇānām viśeṣadharmāḥ]

adhītyadhyāpane dānādāne yajanayājane[8] /
trīṇi dvikāni vipreṣu niyatāni svayaṃbhuvā // 1

kṣatreṣvadhyayanaṃ dānaṃ yajanañca prajāpatiḥ /
saprajāpālanaṃ trīṇi dharmāṇi nidadhau purā // 2

gorakṣayā ca vaiśyeṣu tāni trīṇiti cikṣipe /
śūdreṣu dvijaśuśrūṣām dānam śaktau mudanvitaṃ // 3

dvau dharmau prathamaṃ dhātrā niyatau saṃpracakṣate /
ṛtāmṛtābhyāṃ[9] bhūdevo jīvedatha mṛtena vā // 4

pramṛtenāthavā jīvedatha satyānṛtena vā /
ṛtamuñchaṃ silañcāhuramṛtaṃ yadayācitaṃ // 5

8. **A K** jayana.
9. **A C** *Commentary quotes a similar view as:*
ṛtāmṛtābhyāmjīveta mṛtena pramṛtena vā /
satyānṛtābhyāmapi vā na śvavṛtyā kathañcana //

yācñacaryaṃ mṛtam tatra pramṛtaṃ[10] karṣaṇaṃ mataṃ /
satyānṛtantu vāṇijyam teṣāmuñcchasilaṃ mahat // 6

amṛtañca kramādanyad dvayaṃ nindyaṃ pracakṣate /
janmino yadi bhūdevā janmopagrahaṇāt kvacit // 7

āgatena ca jīveyur janmabhogena karṣakāt /
sarve janmina etena vyākhyātā iti bhārgavaḥ // 8

svakṣetre saṅgrahaṃ cakre viṣṇur dharmapatirbhṛguḥ[11] /
lajjate bhartsyate tena vipraḥ kāmī śamocitaḥ // 9

praśamapartipannair ityucyate bhūpratigrahāt /
jalmeti[12] varṇavyatyāsāt tatsambandhena sā cā bhūḥ // 10

janmetyākhyāyate tasya svāmitvañca tadāśrayaṃ /
agnigurvatithipreṣṭhabhikṣuśiṣṭena bhūsurāḥ // 11

jīvitvā janmabhogena na śideyuḥ kavacid dhruvaṃ /
taṇḍulān muṣṭibhiḥ ṣaḍbhiḥ pacejjyeṣṭho gṛhī gṛhe // 12

agnigurvatithipreṣṭhabhikṣubhyo muṣṭipañcakaṃ /
vibhajyaikena bibhṛyād ātmānaṃ gṛhiṇaṃ sutān // 13

dāsān dāsīṃśca govatsān bhrātṝn bhrātṛpriyānapi /
iti janmavatāṃ vṛttir bhārgaveṇa nirūpitā // 14

evaṃ vartana āpnoti sa śarmeha paratra ca /

[Kṣatriyādīnāṃ dharmāḥ]

kṣatriyo balinā jīved rakṣannavahitaḥ prajāḥ // 15

āraṇyakaiśca rājyasthairathavā vikrameṇa ca /
gobhiḥ kṛśyā ca varteta vāṇijyenāthavorujaḥ // 16

10. **D F** pranṛtaṃ; **E** anṛtaṃ.
11. **E F** prabhuḥ.
12. **A** *Commentator states the word is from the root* 'laj' *meaning "shyness".*

śūdro dāsyena sarveṣām śilpair vā sakalairapi /
janmideyāvaśiṣṭena vṛṣalo halakarṣaṇaḥ // 17

netaro bhārgavakṣetre kṛṣyā jīved anāpadi /
jaghanyo nottamām vṛttimātiṣṭhediha kaścana // 18

āpadyapi tu seveta śreṣṭho vṛttiṃ anantarāṃ /

[Svadharmamāhātmyaṃ]

vipro vedānyathādhīte tathaivādhyāpayecca tān // 19

adhyāpanānna lipseta vṛttiṃ āpadgatopi san /
bahu na[13] pratigṛhṇīyāt kāmyamāpadi tu kvacit // 20

nātyāpadyapi kurvīta niṣiddhasya pratigrahaṃ /
susvādhyāyarato nityamakurvan vedavikrayaṃ // 21

niṣiddhanna ca gṛhṇāno vipro jvalati vahnivat /
kurvan kṣatraḥ kṣatatrāṇam nātitīkṣṇo na vā mṛduḥ // 22

karmasākṣī nṛṇām śaśvad dharme saṃsthāpayet prajāḥ /
evaṃvrataḥ sadā rājā gobrāhmaṇahite rataḥ // 23

śaraṇāgataṃ atyaktvā lokeṣu na vigīyate /
kīrtiñca samyagāpnoti lokān kāmāṃśca vindate // 24

pretya divyān avāpnoti lokān śokavivarjitān /
dvāvapyanyau yathāśāstram svadharmapariniṣṭhayā // 25

dustarāṃstarataḥ śokān lokayorubhayorapi /
ucchṛṅkhalasya martyasya dharmaśātravyatikramāt // 26

nirayeṣu bhaved vāso duryaśaścātiduḥsahaṃ /
tasmād dharmān samanvicchet kṣemārthī satataṃ janaḥ // 27

13. A E bahunna.

dharma eva mahān bandhuḥ samsāret'rātīdāruṇe /
prativarṇaṃ sa saṃkṣepānniyataḥ kathito mayā // 28

vistareṇopariṣṭhācca[14] vakṣyate prāyaśaḥ khilaṃ // 28½

iti prathamasyādhyāyasya dvitīyaḥ pādaḥ

ATHA TṚTĪYAḤ PĀDAḤ

[Brahmacaryāśramaniṣṭhāḥ]

brāhmaṇaḥ kṣatriyo vaiśya iti tatra dvijātayaḥ /
trayo jñeyā yadeteṣām dve jātī janmanī viduḥ // 1

ubhayor janmanorekaṃ laukikaṃ yannṛṇāṃ mataṃ /
anyattūpanayanaṃ prāhuriti te'mī dvijā iti // 2

saṃskārair karṇavedhāntaissamantrair vidhivat kṛtaiḥ /
enaso dvividhāt putramuddhṛtyopanayed dvijaḥ // 3

pitānya evācāryo vā vidyābhijanasammataḥ /
samāhitamanāḥ kāle svasvagṛhyoktavartmanā // 4

garbhāṣṭamādiṣvabdeṣu sumuhūrte mukhodbhavaṃ /
brahmavarcasakāmaśced tamabde garbhaṣaṣṭhake // 5

garbhādekādaśādyeṣu vatsareṣu viśāṃ patiṃ /
yadi vikramakāmastaṃ vatsare garbhasaptame // 6

garbhato dvādaśādyeṣu vatsareṣūrusaṃbhavaṃ /
navame yadi puṇyārthī tānāhur brahmacāriṇaḥ // 7

āṣoḍaśānna sāvitrī brāhmaṇān ativartate /
ādvāviṃśānnṛpānabdādācaturviṃśakād viśaḥ // 8

14. A B ṣṭācca.

akṛtopanayāssarve tatrāpyete taduttaram /
sāvitrīpatitāssadbhir garhitāśca bahiṣkṛtāḥ // 9

vrātyā nāma syurakṛte vrātyastome yathāvidhi /
ityartham ṛṣyaḥ prāhur ito'nyatra sa ceṣyate // 10

iyān viśeṣa ākhyāto bhārgaveṇātra ṣoḍaśāt /
ūrdhavaṃ na sūtralābho'sti sūtriṇāṃ te patanti ca // 11

vrātyastomavidhānena sāvitryāḥ pratyupāgamaṃ /
nāśāsta ityanācāro rāmakṣetra iti sthitiḥ // 12

na jaṭām bhārgavakṣetre bibhṛyāt saṃskṛto vaṭuḥ /
syādanayatra tu muṇḍo vā jaṭilo vā śikhādharaḥ // 13

keśaprāraṃbhataḥ phālādūrdhvaṃtu caturaṅgulaṃ /
tyaktvā daivīm śikhāmāhuścaturaṅgulavistṛtiṃ // 14

tāvatīmeva paiśācīmāsurīñca tataḥ kramāt /
mānuṣye dve lalāṭasya prāntayorubhayoḥ kṛte // 15

dakṣiṇeṣu śikhā[15] daivī keraleṣu na cetarā /
uttareṣu tu paiśācī netarā iti bhārgavaḥ // 16

avidhānāt parityajya saṃpradāyāgatāṃ śikhāṃ /
vahannapyatathābhūtāṃ dvijaḥ pātityaṃ ṛcchati // 17

vipraḥ paridadhītaiṣāṃ carma kārṣṇamapavraṇaṃ /
rauravaṃ kṣatriyo bāstaṃ vaiśyo vāsāṃsi vā trayaḥ // 18

vāsastu vipraḥ kāṣāyaṃ māñjiṣṭhaṃ avanīpatiḥ /
hāridraṃ ūrujo naitadiṣyate rāmabhūmiṣu // 19

15. A *quotes an anonymous* smṛti *text as follows:*
"śikhā puṇḍrañca sūtraṃ ca svakulācārameva ca /
pūrvairācaritaṃ kuryād anyathā patito bhavet"
iti smṛtyantaraṃ.

kaṭisūtraṃ ca kaupīnaṃ upavītaṃ ca sarvadā /
dhārayeyustrayopye'te mekhalāṃ kṛṣṇacarma ca // 20

kārpāsatantubhiḥ kḷptaṃ kaṭisūtramarañjitaṃ /
ekagranthi dvijātīnām catuṣpāśam praśasyate // 21

kaupīnañca tathā tantu sarvataḥ pucchamiṣyate /
atiryag dīrghavat pṛṣṭhaniviṣṭaṃ brahmacāriṇāṃ // 22

upavītaṃ tu raktaṃ vā kāṣāyādi yathākramaṃ /
athavā dhavalaṃ teṣāṃ kṛtaṃ kārpāsatantubhiḥ // 23

kāṣāyaṃ śasyate tantu viprasya praśamārthinaḥ /
rājñastūtsāhakāmasya śastaṃ māñjiṣṭhameva tat // 24

hāridraṃ eva tat śastaṃ vaiśyasya tu gavārthinaḥ /
yathācāraṃ ca sarveṣāṃ sarvato nābhisammitaṃ // 25

upavītaṃ akārpāsakṛtaṃ kasyāpi neṣyate /
ṛṣiṇā bhārgaveṇātra niṣiddhaṃ iti hetunā // 26

bhāgineyanimittena viprādanyatra vastutaḥ /
dharmabhedasya satvepi viprasāmyaṃ tu sūtriṇāṃ[16] // 27

yathā pālāśa evātra sarveṣāṃ brahmacāriṇāṃ /
daṇḍastathopavītaṃ ca kārpāsaṃ iti bhārgavaḥ // 28

saṃpradāyāgataṃ daṇḍamanyūnānatirekiṇā /
svasva pramāṇāt gṛhṇīyussarvepi brahmacāriṇaḥ // 29

keśasammitaṃ atrāpi pālāśaṃ vipra udvahet /
nātidīrghastato'nyeṣāṃ nātihrasvaśca śasyate // 30

na caite bibhṛyurdaṇḍamagnidagdham kṣatatvacaṃ /
nistvacaṃ vā bhṛśasthūlaṃ antaḥkīṭamamastakaṃ // 31

16. A *quotes a similar view in commentary*
syād vipravat sūtriṇāṃ.

anekāgrañca vakrañca tathāspṛśyajanāhṛtam /
riktaparvāṣṭamīcchinnaṃ spṛṣṭañcāmedhyavastubhiḥ // 32

dhārayet svarṇarudrākṣe sūtreṇaikena karmasu /
sarveṣu kaṇṭhe vipro'tra nāto'nya iti bhārgavaḥ // 33

snātvā sūryamupasthāya havyavāhāṃ parītya ca /
āhṛtya bhaikṣamaśnīyādācāryasyābhyanujñayā // 34

iti prathamasyādhyāyasya tṛtīyaḥ pādaḥ

ATHA CATURTHAḤ PĀDAḤ

[Adhyayanaṃ guruśuśrūṣādiśca]

dvijatvamitthaṃ samprāpya sarve te'nyatra dharmataḥ /
śrutismṛtipurāṇānāṃ jāyante'adhyayanakṣamāḥ // 1

atropanīto bhūdeva eko'dhyayanamarhati /
vedabāhyāstato'nye tu vipro gurukule vaset // 2

puṇye'hni guruṇādiṣṭaḥ samantrāhutipūrvakaṃ /
smṛtvā praṇavagāyatryāvadhītiṃ prārabheta ca // 3

śaucācārāvabodhārthaṃ dharmaśāstraṃ tu vedataḥ /
prāgeva copadeṣṭavyaṃ guruṇā brahmacāriṇe // 4

adhyetavyañca tenaitadavaśyam punar anyathā /
śaucācāraparibhraṣṭo bhaved dharmaparāṅmukhaḥ // 5

guror adhītya dharmārthaṃ śāstraṃ sarvamatandritaḥ /
tatra dṛṣṭāni karmāṇi kālānuguṇamācaret // 6

karmabhyaḥ pratiṣiddhebhyo nivarteta ca sarvadā /
uṣitvaivaṃ adhīyāno jvalatyāmnāyaṃ agnivat // 7

ācāryā sthavirāścābhivādyāstena yathāvidhi /
nānyābhivādanaṃ kuryād ācāryasyājñayā vinā // 8

yathākālaṃ guroḥ pādau gṛhṇīyād apracoditaḥ /
vyatyastahastaḥ savyena savyamanyena cānyakaṃ // 9

abhivādya guroḥ pādāvadhyetavyaṃ tadājñayā /
viramecca tathā kuryād virataścābhivandanaṃ // 10

yena yena sa santuṣyet tattat karma samācaret /
nākāryaṃ iti manyeta kiñcit karma yadi priyaṃ // 11

aniṣṭebhyo nivarteta sutarām cāvadhānataḥ /
pratyakṣañca parokṣañca tulyām bahumatiṃ vahet // 12

ekākṣarasya dātāraṃ api nindanti ye guruṃ /
na teṣāṃ sampratiṣṭhāstī kuṃbhīpākaṃ vrajanti ca // 13

nāvakṣipto'pi vibrūyānna gacchet prahṛto'pi san /
adhyāpanārthe tatra svān prāṇapi samarpayet // 14

uttiṣṭhed gurumālokya praviśantaṃ abhivrajet /
antike tamupasthāya puraskurvan praveśayet // 15

abhyupetya ca tiṣṭhantaṃ bhāṣeta vinayānvitaḥ /
tamupasthita āsīnaṃ vyajanenopavījayet // 16

śayānaṃ praṇato gacchan gacchantamanupṛṣṭhataḥ /
dhāvan dhāvantamāsādya prāṅmukhaśca parāṅmukhaṃ // 17

abhikrudhyantamārādhya prārthanābhiḥ prasādayet /
vadet svenaiva vaktavyaṃ śanakair vaca[17] āśu vā // 18

dūrād āyāntaṃ ālokya pratyuttiṣṭhet sadā guruṃ /
avidhānena tasyāgre nāsīta ca bṛhadvrataḥ // 19

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17. B H varam.

na tasya kevalaṃ nāma brūyāt taṃ gamanādibhiḥ /
ceṣṭābhirathavā vācā nānukuryāt kadācana // 20

yatretarasmānnindāsya parivādo'pi vā bhavet /
na tatra tiṣṭhedekatra varjayecca sahāsanam // 21

anyatra nāvo'nyatrāśmaphalakāt śakaṭādapi /
āsīne nīca āsīnaḥ svāsīnasyājñaya guroḥ // 22

adhaḥśāyī sadaiva syāt prāṅ nidrām na bhajed guroḥ /
uttiṣṭhet pūrvamevāsmādapramattaḥ smaran vidhim // 23

guruvad vṛttimātiṣṭhedāseduṣi guror gurau[18] /
tathaiva guruputre ca prāyo vṛttiṃ samāśrayet // 24

na pādāvupgṛhṇīyānnocchiṣṭam tasya bhakṣayet /
mātṛvad gurudāreṣu vartetāvahitaḥ sadā // 25

evaṃvṛtto yathākālasnāyī sandhyām samācaran /
pratyahaṃ sāgnikāryaḥ syād adhītī bhaikṣabhojanaḥ // 26

āmadhyāhnād adhītyārkamupasthāya[19] tataḥ param /
daṇḍī bhikṣāñcarennityaṃ guroradyadānujñayā // 27

bhuñjīta kadalīpatre vāmenālabhya pāṇinā /
kuṇḍikāsrāvitaṃ cāmbhaḥ pibedanyena nātmanā // 28

na kulatthān na vā māṣān na rasonaṃ na gṛñjanaṃ /
na niryāsān na ca kṣārān na śākaṃ śaugravaṃ tathā // 29

na nālikerajaṃ tailaṃ na ca pakvaṃ dravoṣmaṇā /
na payo guḷasammiśraṃ na lājāṃstāmrabhājane // 30

18. A *quotes (commentary)*
guror gurau sannihite guruvadvṛttimācaret
daivataṃ hi gurustasya pūjyaḥ kasmānna pūjyate.
19. A D tyarkam.

na varṇadṛṣṭamaśnīyānna ca kāḷānusārikām /
na śabdadṛṣṭaṃ ca tathā pratyakṣalavaṇaṃ tyajet // 31

na mākṣikaṃ pibennāmbu guḷanāgaramiśritaṃ /
na rasālāṃ rasaṃ nekṣoramedhyamakhilaṃ tyajet // 32

maunī bhuñjīta ced brūyād brūyāttat saṃskṛtaiḥ padaiḥ /
nāntarā visṛjet patraṃ ālabdhaṃ vāmapāṇinā // 33

na kuryāt kiñciducchiṣṭamūrdhvamantyāmbupānataḥ /
patrasya sparśanaṃ kuryāt nātimātrāśano bhavet // 34

na kurvīta divāsvapnaṃ kṛtvā tu snānaṃ ācaret /
kūpakānna plavedapsu nārohedvṛkṣahastinau // 35

praviśenna vinā daṇḍaṃ deśād deśaṃ na vāsasā /
pāśīkṛtaśikhī syācca tripuṇḍraṃ dhārayeta ca // 36

sragvilepanatāmbūladhūmālaṅkāra darpaṇaṃ /
añjanodvarttanāślīlaparivādāṃśca[20] varjayet // 37

akāle nārkamīkṣeta śayitānyena no saha /
na paśyenmithunībhūtān prāṇinaḥ svānarīniva // 38

na striyā saha sallāpamapi kuryānna nartanaṃ /
na ca gītaṃ na vā vādyaṃ na ca vaktranakhādibhiḥ // 39

ālasyamanṛtam hiṃsāṃ yacca vā nābhinandati /
svōpadhyāyastadapyeṣa yatnena parivarjayet // 40

hitvā kālamanadhyāyamadhyetavyañca sarvadā /
ṛte devotsavād brahma sāṅgaṃ sannihitasthale // 41

evaṃ yaścarati brahmacaryavratamatandritaḥ /
sandhyāsu cāgnau jāgrat sa divyān lokānavāpnuyāt // 42

20. B H añjanodvārtana.

kāmato retasaḥ sekaṃ vratasthasya dvijanmanaḥ /
vratasyātikramaṃ prāhustaṃ prayatnena varjajet // 43

na lumpecca vrataṃ kiñcidapi cetyuditā sthitiḥ /
prāya ādyāśramasthasya yatra brahmāvatiṣṭhate // 44

iti śāṅkare dharmaśāstre laghudharmaprakāśikāyām
prathamasyādhyāyasya caturthaḥ pādaḥ /
prathamādhyāyaḥ samāptaḥ /

DVITĪYO'DHĀYAḤ

PRATHAMAḤ PĀDAḤ

[Adhyayanam]

sākalyena samāśritya dharmān svānāgamoditān /
brahmacārī cared vedāṃścaturastrīnubhau tu vā // 1

ekaṃ tu vā yathāśakti sahāṅgair dharmaśāstravit /
vākovākyādikaṃ cānyadeṣa dharmo mahattamaḥ // 2

tapoyajñavratādīnāṃ sarveṣāñca sukarmaṇāṃ /
prāṇadaṃ vedamevāhustasmāttaṃ na parityajet // 3

dvijanmā ya ṛcodhīte sa tarpayati devatāḥ /
pitṝṃśca madhudugdhābhyāṃ madhvājyābhyāmapi kramāt // 4

yo'nvahaṃ śaktito'dhīte yajūṃṣi sa ghṛtāmṛtaiḥ /
tarpayatyamarān sarvān pitṝṃśca madhunā tathā // 5

yena sāmāni gīyante yathāśakti dine dine /
so'marān somasarpibhyāṃ pitṝṃśca madhusarpiṣā // 6

yaḥ pratyahamatharvāṇamadhīte śaktito dvijaḥ /
medaḥ sa datte devebhyaḥ pitṛbhyo madhusarpiṣī // 7

vākovākyaṃ purāṇāni nārāśamsīśca gāthikāḥ /
itihāsāṃśca yo'dhīte vaidyakādīni cānvahaṃ // 8

śaktitassa madhukṣīramāṃsaudanaghṛtaissurān /
pitṝṃśca madhusarpibhyāṃ sarvāṃstarpayatī dhruvaṃ // 9

sarvakāmapradānena tṛptāstaṃ tarpayanti te /
evaṃ vidvānadhītī syādāmnāyādiṣu śaktitaḥ // 10

sarveṣāṃ adhvarāṇāṃ yat tapaso yatparasya ca /
tat phalaṃ sarvaṃ āpnoti nityaṃ svādhyāyavān dvijaḥ // 11

naiṣṭhikastu guroreva brahmacāryantike vaset /
tadabhāve tu tatsūnor yāvadāyur dhṛtavrataḥ // 12

dharmeṇānena saṃsādhya śarīraṃ saṃyatendriyaḥ /
brāhmaṃ lokaṃ avāpnoti sa punar neha jāyate // 13

vedaṃ vratān vāthānyastu pāraṃ nītvobhayañca vā /
gurave dakṣiṇāṃ datvā snāyācca tadanujñayā // 14

atha snātaka eva syād yāvajjīvaṃ gṛhaṃ vrajet /
vanaṃ vā jātanirvedaḥ pravrajed vā dvijottamaḥ // 15

[Gṛhasthāśramasvīkāraḥ]

eka eva gṛhaṃ gacchejjyeṣṭhaputro na cetaraḥ /
bhrātṛṣvekasya putreṇa sarve te syur hi putriṇah // 16

saṃbhāvyamāne cāmuṣminnaputra itaropi tat /
prāptuṃ arhati dharmeṇa rāmakṣetra iyaṃ sthitiḥ // 17

gṛhaṃ gamiṣyan viprastu mṛgayetātmanaḥ samāṃ /
kanyāṃ[1] vā rohiṇiṃ gaurīṃ athavā na ca madhyamāṃ // 18

strī tu dṛṣṭarajaskāpi rāmakṣetre na duṣyati /
iti vā bhārgavādeśānmadhyamāṃ nānyapūrvikāṃ // 19

kalyāṃ śīlavatīṃ valgubhāṣiṇīṃ sasahodarāṃ /
asapiṇḍāṃ ca suśroṇīmasamānārṣagotrajāṃ // 20

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1. A *Commentator quotes* Yamasmṛti *to substantiate this view.*
   aṣṭavarṣā bhaved gaurī navavarṣā tu rohiṇī /
   daśavarṣā bhavet kanyā ata ūrdhvaṃ rajasvalā //
   He also quotes the puranic view as:
   yāvanna lajjitāṅgāni kanyā puruṣa sannidhau
   yonyādīni nigūheta tāvad bhavati kanyakā.

[Sapiṇḍavibhāgaḥ]

athābhidhīyate kācit sāpiṇḍyaprakriyā laghu /
yad vijñānena sāpiṇḍyaṃ syāt sarvairapi sugrahaṃ // 21

yasmāt puṃsa ubhe śākhe santānasyāgrajanmanaḥ /
syātām tad dvayajātānāṃ sa tu kūṭastha ucyate // 22

jātasya puruṣasyātra kūṭasthasya tu saptamāt /
tāvatā viprakṛṣṭā tu kanyā mukhyatamā smṛtā // 23

yadyasau bhinnnagotraḥ syāt kūṭastho mātṛbāndhavaḥ /
tasmāt ṣaṣṭhasya ṣaṣṭhī ca kanyā mukhyatamā smṛtā // 24

kūṭasthasya varasyāpi gotrabhedo'ntarā na cet /
varasyāsya sa kūṭasthaḥ pitṛbandhuriti smṛtaḥ // 25

pitṛbandhor varasyāpi saptamasya ca saptamī /
mātṛbandhostu mukhyāsau pañcamasya tu pañcamī // 26

pañcamasya varasyāhuḥ pitṛbandhostu pañcamīṃ /
madhyamāṃ āpadi grāhyāmeke dharmavicakṣaṇāḥ // 27

sāmarthyādarthavādasya śrutivākyasya sammatā /
mātṛbandhoścaturthīca vedyādyādyā ihottamā // 28

kūṭasthāt pañcamasya strīṃ caturthīmadhamāṃ viduḥ /
pañcamī madhyamā tasmāt ṣaṣṭhyādyāḥ punaruttamāḥ // 29

puruṣāpekṣayā ṣreṣṭho viprakarṣodhikaḥ striyāḥ /
iti kecidathānye taṃ puruṣasya varaṃ viduḥ // 30

teṣāṃ mate tu ṣaṣṭhasya mukhyā prāyeṇa pañcamī /
smaryate ca pumān ṣaṣṭhaḥ pañcamīmudvaheditī // 31

pituḥ pitṛṣvasuḥ pitroḥ pitur[2]mātṛsvasuḥ sutāḥ /
pitur mātulaputrāśca vijñeyāḥ pitṛbandhavaḥ // 32

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2. B pitṛ.

evaṃ gotrasya bhede'pi kūṭasthe pitṛpakṣatā /
yadi kalpyeta tena syād dussahāniṣṭasaṅgatiḥ // 33

tathāpi svapiturmātāmahasya prapitāmahāt /
kūṭasthādanyasantānajātā kanyā tu saptamī // 34

pitṛpakṣepi tātasya nodvāhyāta iti sthitiḥ /
sāpiṇḍyasya kṣatistūrdhvaṃ pitṛpakṣe hi saptamāt // 35

api cāsya varasyaiva pitureṣā tu kanyakā /
mātṛpakṣagatā ṣaṣṭhī yogyeti ca bhaved yataḥ // 36

sāpiṇḍyasya nivṛttistu mātṛpakṣe hi pañcamāt /
ūrdhvaṃ tu mukhye kalpepi tadeṣā syādasaṅgatiḥ // 37

putrasya yena mārgeṇa kanyā yā syājjugupsitā /
pitustenaiva mārgeṇa sā ca yogyeti yad bhavet // 38

tasmāt sagotraḥ kūṭasthaḥ pitṛpakṣatayā mataḥ /
tasyaiva mukhyasāpiṇḍyamitarasya na yujyate // 39

pitrādayaḥ sapiṇḍāḥ ṣaṭ trayo mātāmahādayaḥ /
māturmātāmaho mātussa ca yastu pitāmahaḥ // 40

mātuḥ pitāmahastasya so'pi yastu pitāmahāḥ /
mātāmahyāḥ pitāmahyāstathā mātāmahasya ca // 41

pitāmahasya caiteṣāṃ caturṇāñca pitāmahāḥ /
yadyanyatama eteṣāṃ kūṭastha ubhayorapi // 42

tayossāpiṇḍyaṃ anyonyaṃ striyaśca puruṣasya ca /
tebhyo'nyaccenna sāpiṇḍyamiti sāpiṇḍyavedinaḥ // 43

gotrapravarayoraikye yoniyogaḥ parasparaṃ /
nivṛttepi ca sāpiṇḍye naṣṭo dharmavidāmiha // 44

mātṛvaṃśepi tulyatve nodvāhaḥ kaiścidiṣyate /
māturvaṃśo duhitrādiḥ pituḥ putrādikaḥ smṛtaḥ // 45

iti dvitīyasyādhyāyasya prathamaḥ pādaḥ

ATHA DVITĪYAḤ PĀDAḤ

[Sāpiṇḍyavibhāge pakṣāntaraṃ]

śiṣṭācāradarthavādaḥ śrutisāmarthyato'pi vā /
kvacid viśeṣaṃ icchanti sāpiṇḍyaparicintane // 1

aṣṭamyāḥ pitṛbandhośca ṣaṣṭhyā vā mātṛbandhataḥ /
sāpiṇḍyasya nivṛttatvād udvāhassarvasammataḥ // 2

teṣāṃ mate tato'pyarvāṅ nivṛttiḥ syāditi sthitiḥ /
vivekaṃ darśayiṣyāmastanmatasyātra paśyataḥ // 3

ubhayorekakūṭsthājjātayoḥ kulaśākhayoḥ /
ekasya yāvati sthāne pumān yāvati kanyakā // 4

tāvatoranyaśākhāyāmapi tau sthānayor yadi /
tayoḥ sāpiṇḍyatābhedaḥ kramasyāsya tu yāvati // 5

sthāne tadantam sāpiṇḍyaṃ nāta ūrdhvaṃ iti sthitiḥ /
kūṭasthāt pañcamasyāto varasya tu niyamyate // 6

etādṛśī syān mukhyeti pañcamīṣu viśeṣataḥ /
caturthasya tṛtīyasya caturthyā ca tṛtīyayā // 7

yoga eṣām mato'nena siddhānteneti ca dhruvaṃ /
vivāhasya vidhau naitad varavadhvor viśeṣaṇaṃ // 8

agrāhyatvaprasaṅgena bhinnasthānabhuvaḥ striyāḥ /
yuktāyuktavivekārthaṃ caturthī pañcamīvṛtau // 9

tāsām subodhaḥ prastāraḥ saṃpradayena kathyate /
kanyāyāmapi kūṭasthāccaturthyāṃ ca varasya ca // 10

puruṣakramabhedena bhedāḥ ṣoḍaśa madhyataḥ /
putrau putrī ca putrāśca putraḥ putrī ca kanyake // 11

bhedāsyuritthaṃ catvāro varakūṭasthamadhyamaiḥ /
kūṭasthā api catvāro bhaveyustaistathaiva taiḥ // 12

kanyā kūtaṣthamadhyotthaiścatasropi ca kanyakāḥ /
mātuḥ pitāmaho mātāmaho mātuśca tāviti // 13

kūṭasthāstatra catvārastat kanyāśca pṛthak pṛthak /
varakūṭasthaputrasya bhrātuḥ saṃbandhinaḥ svasuḥ // 14

putrasya vā tayoḥ putryāscatasra iha kanyakāḥ /
catasrasyustathānyeṣāmiti bhedāstu ṣoḍaśa // 15

pitāmahaḥ syāt kūṭasthaputrastu prapitāmahe /
kūṭasthe sati tadvārascatasraḥ syurhi kanyakāḥ // 16

mātuḥ pitāmahe tasmin mātāmahavaśā ime /
mātur mātāmahe tadvadetā mātāmahīvaśāḥ // 17

athopayoga iyatā prapañcenābhidhīyate /
varakūṭsthayostatra saṃbandho yādṛśo bhavet // 18

kanyākūṭsthayoścāsau tādṛśascedayaṃ vidhiḥ /
tattat saṅkhyāmitāḥ kanyāstattad vargeṣu varjayet // 19

sarveṣāmapi varjyā syāt sagotratvādihādimā /
mātussamānagotratvād varjyā te cākhilāntimāḥ // 20

pañcamyāḥ pañcakasyāpi prastāraḥ syādataḥ paraṃ /
tatra syuraṣṭau kūṭasthāścatuḥṣaṣṭhiśca yoṣitaḥ // 21

antastheṣu triṣu svasthe dvayoḥ prāk ca nirūpitā /
kūṭasthāṣṭakataḥ kanyāstavatsaṅkhyāḥ pṛthak pṛthak // 22

pumāṃsaḥ strī ca puruṣau pumāṃstrīpuruṣastathā /
strī vadhū ca varaścāpi naro nā kanyakāpi ca // 23

kanyakā puruṣaḥ kanyā pumān nārī ca kanyakā /
striyaścetyaṣṭa bhedāḥ syuriha prastṛtivartmanā // 24

kūṭasthānapi vakṣyāmi tānaṣṭau ca nibodhata /
pitāmahasya pitror yau pitarau tasya ca striyaḥ // 25

mātāmahasya tannāryā ityaṣṭau kūṭasaṃsthitāḥ /
pituḥ pitāmahastasya patnī mātāmahaḥ pituḥ // 26

tasya patnī ca mātuśca pitāmahanijastriyau /
mātur mātāmahastasya patnī ceti kramādiha // 27

kūṭasthānāmapatyāni syuraṣṭa parisaṅkhyayā /
bhrātuḥ svasuśca putrasya duhituśca tayoḥ kramāt // 28

pautryaḥ kanyāścatasraḥ syur dauhitryaśceti kalpayet /
uduhyante dākṣiṇātyair mātulasya sutā dvijaiḥ // 29

madhyadeśe karmakarāḥ śilpinaśca gavāśinaḥ /
prācyā matsyāśinaḥ sarve vyabhicāraratāḥ striyaḥ // 30

uttamā madyapācārāḥ spṛśyāścaiva rajasvalāḥ /
varṣajātāḥ pragṛhṇanti bhrātṛbhāryāmabhartṛkām // 31

itthamācārataḥ prāpto dharma ekaikadeśinām // 31 ½

iti dvitīyasyādhyāyasya dvitīyaḥ pādaḥ

ATHA TṚTĪYAḤ PĀDAḤ

[Brāhmādyaṣṭavivāhaprakaraṇaṃ]

vipro viprakulotpannāṃ dharmād pariṇayed vadhūṃ /
kāmena kṣatriyāṃ vaiśyām na tu śūdrāṃ kathañcana // 1

vivāhā brāhmadaivārṣaprājāpatyāstathāsuraḥ /
gāndharvarākṣasau caiva sapta śastāḥ prakīrtitāḥ // 2

paiśācaścāṣṭamasteṣām tam vidyāt kulanāśanaṃ /
aśastotassa vijñeyaḥ pāpiṣṭhaḥ pāpināmapi // 3

ādyāścatvāra eteṣu viprāṇāṃ vṛddhihetavaḥ /
kṣatriyasya tu gāndharvo rākṣasaśca tathā smṛtaḥ // 4

āsuropi ca vaiśyasya sa nindyo viprabhūbhujoḥ /
āpannopi na kurvīta tatra viprastadāśrayaṃ // 5

pitrā dattāṃ samāhūya saprāvaraṇabhūṣaṇāṃ /
gṛhṇātī yassa tu prokto brāhmo vaivāhiko vidhiḥ // 6

vitāyamāne yajñe tu dattām kanyāmalaṅkṛtāṃ /
ṛtvig gṛhṇātī yat karma kurvan daivassa kathyate // 7

datvā gomithunaṃ kanyāmādatte yadasau vidhiḥ /
ārṣaḥ sahobhau caratam sahadharmamiti bruvan // 8

yat prayacchati yaccemāṃ gṛhṇātī sa tataḥ paraḥ /
jñātibhyo draviṇaṃ datvā kanyādānaṃ yadāsuraḥ // 9

sa vidhir varjya evāsau viprāṇāṃ bhārgavakṣitau /
krītā dravyeṇa yā nārī sā na patnītvamarhati // 10

dāsīpadaṃ samāroḍhumarhatyeṣeti bhārgavaḥ /
necchāmastad dvijātīnāṃ trayāṇāmapyamuṃ vidhiṃ // 11

āsureṇa vidhānena dātā syānmāṃsavikrayī /
kanyāyāśca varasyāpi yo bhavet svecchayā kṛtaḥ // 12

yogaḥ paraspareṇāyaṃ gāndharvaḥ kāmasaṃbhavaḥ /
cchitvā bhitvā ca hatvā ca pralapantīṃ striyaṃ balāt // 13

parigṛhṇātī yat so'yaṃ rākṣaso vidhirucyate /
mattāṃ yad vā pramattāṃ vā suptāṃ vā yadraho vrajet // 14

pāpiṣṭhosau vivāheṣu paiśācoṣṭama ucyate /
brāhmādiṣu yathācāraṃ kenāpi vidhinā pitā // 15

dadyāt kanyāṃ varaścaināṃ parīkṣyaiva parīkṣitaḥ /

[Varaparīkṣā]

puṃstva eva parīkṣā tu prathamaṃ śāstracoditā // 16

tāṃ kuryānnatu ṣaṇḍāya kanyāṃ dadyād vipadyapi /
strīpuṃsalakṣmahīnaśca prasuptavyañjanastathā // 17

pakṣopahataretāśca sravadretā mukhebhagaḥ /
guruśaptaśca serṣyaśca durārādho'phalendriyaḥ // 18

dīrghatīvrāmayo devadveṣī ca paratalpagaḥ /
śālīnabija ākṣiptabījaścātyantakāmukaḥ // 19

sthaviraśceti vijñeyāḥ ṣaṇḍāstemī tu ṣoḍaśa /
nārhanti kanyakāmete kadācidapi dharmataḥ // 20

tān prayatnena vijñāya na tebhyaḥ pradiśet pitā /
nonmattāya na mūkāya badhirāya na paṅgave // 21

na khañjāya na cāndhāya nāpasmārahatāya ca /
na cābhijanahīnāya viruddhasamayāya ca // 22

naiva bhinnaśikhāyāpi na tasmai dveṣṭi yañca sā /
puṃstvañca yauvanaṃ rūpaṃ vittañca śrutaśālitāṃ // 23

priyaṃvadatvaṃ bahvannadātṛtvaṃ iti saptakaṃ /
vicintya kanyā dātavyā pitrā tvabhijanānvite // 24

ātmanaḥ kṛtakṛtyatvaṃ bandhūnāmabhinandanaṃ /
yāvatā syād anindā ca satāṃ tāvad gaveṣayet // 25

dattāyāssakṛdālocya kecidicchantyanantaraṃ /
pratyāharaṇamanyasmai rāmakṣetre tu neṣyate // 26

pāṇiṃ gṛhṇāti yastasyā nāsya pratinidhiryataḥ /
bahudhā saṃparīkṣyaiva kanyām dadyādanāpadi // 27

[Kanyāparīkṣā]

asatīṃ udvahan kanyāṃ ātmanā saha pūrvajān /
prasthāpayati ghorebhyo nirayebhyo nijāt padāt // 28

nādhikāṅgīṃ na hīnāṅgīṃ nālomāmatilomaśāṃ /
nodvahennaiva vācālāṃ na gavākṣanirīkṣiṇīṃ // 29

gandharūpavatīṃ hāse kakudāvartinīṃ tathā /
samapīnonnatorojāṃ suśīlāmudvahet striyaṃ // 30

ghaṭanāmapi cekṣeta mithastārādibhir dvayoḥ /
jyotirvidubhayoḥ pitror visrabdho'lolupaḥ śuciḥ // 31

puṃsaścittaparīkṣāyāṃ tadācārādisādhanaṃ /
striyāstu tatra vakṣyāmi viśeṣādapi kiñcana // 32

iti dvitīyasyādhyāsya tṛtīyaḥ pādaḥ

ATHA CATURTHAḤ PĀDAḤ

[Mṛtpiṇḍaparīkṣā]

athottarāyaṇe kāle śubhavāre śubhe tithau /
yāvat somassamāśriyta caratyuttaraphalgunīḥ // 1

snātvā muhūrte maitre tu pratipūjya gaṇādhipaṃ /
tāvat samullikhed bhūmau rekhāṣoḍaśakaṃ kramāt // 2

aṣṭau prāgāyatāstatra tathāṣṭāvuttarāyatāḥ /
kramāt hrasvāḥ kramād dīrghāḥ saṃhṛtau cāpi vistṛtau // 3

catasraśca catasraśca yathā syur vilikhet tathā /
catvāri caturaśrāṇi syuralpālpāntarāntaraṃ // 4

rekhāgrābhyām athaikaikaṃ khaṇḍaṃ abhyantare punaḥ /
prakalpya rekhāsthāneṣu sūcyā vyaktimudīrayet // 5

śubhraiḥ ṣaṣṭikadhānyānām taṇḍulair athavā yavaiḥ /
rekhāntarāle sarvatra vikired vrīhitaṇḍulān // 6

dhautān kulattha[3] godhūmayavadūrvāṅkurānvitān /
tulasīdalasiddhārtha kuśakāśaiśca miśritān // 7

tataḥ prāṅmukha āsīnaḥ sapavitrakaraḥ śuciḥ /
dvau dvau koṇagatau hitvā khaṇḍeṣvanyeṣu vinyaset // 8

darbhāsanāni sarveṣu vīthīṣu dvādaśasvapi /
teṣvamī devatāḥ pūjyāḥ sarveṣu ca yathāvidhi // 9

vīthīṣu dvādaśādityān prādakṣiṇyena pūjayet /
antaḥ pañcasu koṇeṣu madhye pūjyaḥ prajāpatiḥ // 10

aiśe dyāvāpṛthivyau ca sandhyāmāgneya diggate /
dharmañca rākṣase khaṇḍe mārute marutaṃ yajet // 11

goṣṭhavedinadīkṣetramṛtpiṇḍāṃścaturaḥ puraḥ /
avaśiṣṭordhvadikkoṇagatakhaṇḍacatuṣṭaye // 12

catuṣpatho śarakroḍa kṣitiśārkarabhūmṛdā /
kḷptān piṇḍānadhaḥ khaṇḍeṣvapi vinyasya tān punaḥ // 13

ṛtamityādikaṃ mantraṃ tathā yat satyamityapi /
spṛśan japtvā punasteṣu gṛhāṇaikamitīrayet // 14

parikramya trivāraṃ tanmaṇḍalaṃ prayatā tadā /
gṛhṇīyātteṣu piṇḍeṣu kanyā caikaṃ yathepsitaṃ // 15

gṛhītena ca piṇḍena vidyād bhāviśubhāśubhaṃ /
sā gṛhītavatī kanyā yadi goṣṭhamṛdā kṛtaṃ // 16

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3. B kulastha.

nūnam syāt paśumatyeṣetyantarviśvastatāṃ vrajet /
yadi vedimṛdā klptā dharmavatyapi sā bhavet // 17

nadīmṛtpiṇḍaharaṇe vijānīyānmanasvinīṃ /
vijñeyānnavatī kanyā kṣetramṛtpiṇḍadhāraṇāt // 18

etadanyatamādāne sādhvīmāhuḥ kumārikāṃ /
jñeyā pravrājikā duṣṭā kuṭilā bhartṛnāśinī // 19

anyapiṇḍe kramādevaṃ vijñātāṃ parivarjayet /
anena vidhinā sādhvīṃ vijñāya vṛṇuyāt tataḥ // 20

kanyāṃ pitā tu yogyāya tasmai dadyācca tuṣṭadhīḥ // 20 ½

iti śāṅkare dharmaśāstre laghudharmaprakāśikāyāṃ
dvitīyasyādhyāyasya caturthaḥ pādaḥ //
dvitīyodhyāḥ samāptaḥ //

TṚTĪYO'DHYĀYAḤ

PRATHAMAḤ PĀDAḤ

[Vivāhavidhiḥ]

vitariṣyan pitā putrīṃ varāya prārthanāvate /
kulato lakṣaṇenāpi praśastāyedaṃ ācaret // 1

prakalypya divasaṃ pūrvaṃ kanyādāne tvaninditaṃ /
āsanne sumuhūrte tu kuryād udvāhakautukaṃ // 2

śilābhede tarucchede gṛhārambhavidhāvapi /
bhuvaśca khanane yadvaccared vaivāhike tathā // 3

caturṣveteṣu kāmena pravṛtto gṛhamedhyapi /
akṛtvā pavamāneṣṭiṃ anyathā pātakī bhavet // 4

kārayed upakāryādi yāvad arthaṃ suśobhanaṃ /
alakṣmīṃ parinirhṛtya gṛhānujjvalayed bhṛśaṃ // 5

bhittistambhakavāṭeṣu tathā sopānapaṅktiṣu /
kāntiṃ kaūtukarekhābhiḥ kārayeta sugandhibhiḥ // 6

abhidvārañca sarvatra vitanyeta sragāvaliṃ /
sthāpayet kadalīkāṇḍānāmapakvaphalojjvalān // 7

stambheṣūbhayato dvāraṃ kerapūgaphalādibhiḥ //
sametān haritācchinnapatrān dṛṣṭimanoharān // 8

kumudotpalakalhārasarasīruhacampakaiḥ /
mallikākundamandāraketakāśokajātibhiḥ // 9

anyairapīdṛśaiḥ puṣpair vihitābhir yathocitaṃ /
saṃmṛṣṭasiktamālābhir maṇḍayitvā śriyaṃ nayet // 10

sampādya pūjyapūjāsu yadyadiṣṭaṃ yathākulam /
sutārthe yadyadākhyātaṃ tattannirvartya yatnataḥ // 11

pratīkṣamāṇo jāmāturāgatiṃ sampratītadhīḥ /
jñātibhissaha varteta maṅgalāśaṃsamānasaḥ // 12

vivāhārthī śubhe kṛtvā kāle vaivāhikāśanaṃ /
prasthāya bandhubhiḥ sākaṃ śvaśurasya gṛhān vrajet // 13

maṅgalyasūktapāṭhena prasthitaḥ pathi gāṃ vṛṣaṃ /
devālayañca prakramya dakṣiṇenā vanaspatīn // 14

vāmena cātakañcaiva viḍālañca śvagardabhau /
śivāśākhāmṛgaśyenanakulādyavalokane // 15

śāntidānaṃ svastyayanamantrapāṭhaṃ ca kārayet /
āsannassamabhivrajya tena nīto yathāvidhi // 16

vāmena vāstumākramya dakṣiṇenāṅkāṇaṃ puraḥ /
aṅghriṇāhatya vāmena praghaṇañcetyanukramāt // 17

gṛhābhyantaramākrāmed dakṣiṇenaiva cāṅghriṇā /
prathamaṃ bhūtikāmasya praveśo'yamudāhṛtaḥ // 18

atha kanyārthine tasmai yathāvad anumoditaḥ /
pitā ca kanyakāṃ snātāmalaṅkṛtyāvaguṇṭhitāṃ // 19

sumuhūrta upānīya dadyād udakapūrvakaṃ /
sa caināṃ pratigṛhṇīyāt svagṛhyoktena vartmanā // 20

grāhyo viprastriyāḥ pāṇir vareṇodvāhakarmaṇi /
putrā eva prajāyerannityaṅguṣṭhaṃ vināgrataḥ // 21

dauhitraṃ na spṛśedanyaṃ taddvayaṃ cobhayāgrahī /
yātrāyāṃ upasannāyāṃ yānaṃ vā nāvameva vā // 22

āropyāgniṃ puraskṛtya tānnayennijaveśmane /
kalyāṇeṣu ca deśeṣu tadvadeva catuṣpathe // 23

mantrajāpī tathekṣeta vāse vāse samīkṣakān /
dvāvetāvanugantavyau suhṛdbandhujanaistadā // 24

purastācca pratiṣṭheran padikāḥ khaḍgapāṇayaḥ /
dāsīrubhayataḥ kṛtvā vaheyustāśca vāhakāḥ // 25

yathā na jāyetāśuddhistathā śūdrādayaśca tau /
bhajeyuragner āsattiṃ varjayeyur viśeṣataḥ // 26

vādyair maṅgalanirhrādair pūrayeyuśca diṅmukhaṃ /
svalaṅkṛtaṃ nayed veśma dūrvādadhyarpitārhaṇaṃ // 27

āgarbhato yathācāraṃ tāṃ nisargānujīvibhih /
praveśayet samantraśca sumuhūrte tato niśi // 28

homaṃ kuryād yathācāraṃ ānītegnau tayā saha /
ata ūrdhvamubhau syātāmakṣāralavaṇāśinau // 29

tāvadhaśśāyinau tisro rātrīraskhalitavratau /
gandhasragannavastrādyair viprān prāveśike dine // 30

anyāṃśca prīṇayet sarvān vibhave sati vistarāt[1] /
vṛddhā jīvatsutā bhartṛmatyo bhūdevayoṣitaḥ // 31

yadyad brūyuravaireṇa tattadīkṣeta cākhilaṃ /
tisro rātrīstathā nītvā caturthasnānamācaret // 32

caturthīṃ rajanīṃ prāpya sekaṃ kuryād yathāgamaṃ /
nimantrayeyustasmāt prāṅ na tamanye svakarmasu // 33

anarcakassa cārcādau nityaṃ vratamalopayan /
athārabheta ca sthālīpākaṃ samanuvartayan // 34

māsamekaṃ sahāsīnaḥ patnyā tasya samāpanāt /
prāṅnānyadeśagāmī syāt māsādūrdhvamubhau punaḥ // 35

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1. **B** vastarāt.

pakṣāntau samanuprekṣya kurvīta dviśca māsikaṃ /
darśaśca paurṇamāsaśca nāmnā tau munibhiḥ smṛtau // 36

na vilumpedamū iṣṭī gṛhasthaḥ śraddhayeritaḥ /
sarvadāgniṃ pratīkṣeta pratyahaṃ vrīhibhir yajet // 37

nirvāṇaṃ dīpayet pūrvaṃ dvādaśāhānta ucyate /
dīkṣāntare'gnau nirvāṇe samanvārambhapūrvakaṃ // 38

prokṣya bhasmanyapahatā asurā iti tat punaḥ /
uddhūlya tatra dhūlau tu tirobhūyāgnimāsthitaṃ // 39

nirāyatanamāropya samidhi tvayamādinā /
śadhayed bhasma santyajya gomayena nirambunā // 40

tatraivāyatane paścānnidhāyāgnimanukṣipet /
tatrāgnāvagninārūdhāṃ samidhaṃ tāṃ samantrakaṃ // 41

mantrastatrāyamājuhvāna ityādika iṣyate /
udbudhyasvādiranyaśca sahapāṭhādathodakaiḥ // 42

ālipyātraiva pūrṇāhutyā rītyā vakṣyamāṇayā /
ājyamutpādya kuryādvā viṃśatiṃ ca sruvāhutiṃ // 43

tatra mantrastvayāścāgnerityayaṃ prathamoditaḥ /
dvitīyakognir hoteti tṛtīyāderayaṃ kramaḥ // 44

brāhmaṇogniḥ[2] pṛthivyantarikṣaṃ vāyuśca candramāḥ /
annaṃ dyaurapi cādityaḥ prajāpatiramūn daśa // 45

ekahotā dvihoteti krameṇo[3]pariyojitān /
vidyāt tṛtīyakādīnāṃ mantrāṇām pramukhecarān // 46

prasidhyāśeṣasampattiritthaṃ te dvādaśoditāḥ /
tataḥ paro manojyotirjuṣatāmityayaṃ manuḥ // 47

2. B brahmaṇo.
3. B krameṇāpari.

yanma ātmana ityeṣa vijñeyotra caturdaśa /
punaragniriti jñeyā uttarāḥ praṇavādikāḥ // 48

tisro vyāhṛtayaḥ paścāt catasraḥ kevalāśca tāḥ /
iti dvāviṃśatir mantrāsteṣu praṇavapūrvikāḥ // 49

tisro vinā hi sannegnau homamadhye ca parvaṇoḥ /
ekonā[4] viṃśati grāhyāḥ sannegnau punaranyadā // 50

śaṃśodhya gomayenaivāyatanaṃ tatra cānale /
nihite ghṛtamutpādya vakṣyamānena vartmanā // 51

niṣkṛtiṃ vidadhītātha sruvāhutimayādinā /
evaṃ vaivāhike'gnau tu nirvāṇe dīpanaṃ viduḥ // 52

akṛte'trāsya vicchittir dvādaśāhāt paraṃ bhavet // 52 ½

iti tṛtīyasyādhyāyasya prathamaḥ pādaḥ /

ATHA DVITĪYAḤ PĀDAḤ

[Saṃbhārasahitāgnijvalanakramaḥ]

naṣṭegnau nidadhītāmuṃ sambhāraiḥ saṃbhṛte punaḥ /
sasaṃbhāranidhānasya kramaṃ vakṣye samāsataḥ // 1

anvāsyābhyarcya vighneśamagnyucchedasya niṣkṛtiṃ /
kurvīta tadanu brahmā tūṣṇīmāsanatastṛṇaṃ // 2

nirasyedatha taṃ dhautahastaḥ kṛtakaragrahaḥ /
tūṣṇīṃ niveśayed dadyāt pavitraṃ cātha mārjite // 3

sthaṇḍile śakalena triḥ kuryāt prāksaṃsthamuddhatiṃ /
madhyato dakṣiṇenāpi vāmena ca yathākramaṃ // 4

4. D F ekona.

atha tatrāmbunā prokṣya sambhārān sikatādikān /
pātre dakṣiṇahastena yojayet kramaśo'khilān // 5

"sikatāmūṣarakṣmākhuvalmīkahradasambhavāḥ /
varāhakhātajāḥ pañca mṛdaśca nalinīdalam // 6

sandhānīyaśilām śākhāḥ pañcāśvatthī savāṅgajāḥ /
pālāśi śamijā vaikaṃkatī ceti caturdaśa // 7

aśanyāhatavṛkṣya śakalañca vadanti tān /"
atha tān brahmaṇo haste pradāyāyatanād bahiḥ // 8

śakalaṃ sannirasyāpaḥ spṛṣṭvātra sikatāḥ kiret /
bhūrbhuvassuvarityevaṃ japtvā madhye'tha dakṣiṇe // 9

vāme cetyatra pūrvāgrāstisro madhye tatastvadhaḥ /
ūrdhvañcetyudagagrāśca tisra ittham ṣaḍullikhet // 10

rekhākramādathonmṛṣṭadoḥ prokṣya śakalaṃ tyajet /
koṇe nairṛtake'thāpaḥ spṛṣṭvā brahmāṇamuddiśan // 11

omagnimāhariṣyāmītyābhāṣeta tato'munā /
omagnimāharetyuktastata ādāya sambhṛtīḥ // 12

vyāhṛtyodakṣīpettāstathāgniñcāyatane punaḥ /
jvalayitvopalepādi vakṣyamāṇena vartmanā // 13

ājyasya ca srucaścāpi saṃskāraṃ mantrasekavat /
kuryādatha catugrāhī tiṣṭhannutsṛjya cāsanam // 14

pūrayitvātha paryukṣya nikṣipya samidhaṃ punaḥ /
srucipūrṇāhutiṃ kuryānmantroccāraṇapūrvakam // 15

mantro'tra sapta te'gne iti vidvadbhiriṣyate /
pūrṇāhutiparaṃ dadyāttataśca brahmaṇe paśuṃ // 16

tata āsīna ājyena kuryācchesairapi grahaiḥ /
tisraścatasro dve cātha catasraścāhutīḥ kramād // 17

ādye tantuṃ tathodbudhyasva trayastriṃśadityapi /
dvitīye manavastvagne abhyetyādistataḥ paraḥ // 18

agne aṅgira ityeṣa punarūrjetī cāparaḥ /
caramassaha rayyeti[5] tṛtīye yanma[6] ityasau // 19

punaragniriti tvanyasturye vyāhṛtayo matāḥ /
catasra iti tanmātrāssamāpyājyaṃ tataḥ param // 20

mantreṇāsicya gāṃ datvā brahmaṇe tadanu svayam /
utthāpyārādhayed agniṃ gaṇeśañca visarjayet // 21

nidhānamiti gṛhyāgner bhārgaveṇa prapañcitam /
saṃkṣipyaivaṃ mayā proktaṃ kṣemakṛt gṛhamedhinām // 22

iti tṛtīyasyādhyāyasya divtīyaḥ pādaḥ /

ATHA TṚTĪYAḤ PĀDAḤ

[Agnidoṣaprāyaścittam]

vyākhyāsyante'gnidoṣāśca saṃkṣepādupari kvacit /
laghugurvanurodhena prāyaścittañca kṛtsnaśaḥ // 1

tānapīkṣeta sarveṣvapyaviśeṣeṇa bhārgavaḥ /
āśāste pavamānākhyaṃ sthālīpākaṃ ca kathyate // 2

samidhyāropya tatrāgniṃ nirāyatanameva tām /
udagvinyasya santyajya bhasitena sahānalam // 3

saṃśodhyāyatanaṃ paścād gomayena samantataḥ /
agnāvanuddhṛte tatra nihite samidhaṃ kṣipet // 4

mantrapūrvakamāropitāgniṃ punarataḥ param /
anvādhānādikaṃ sarvaṃ tatra nityavadācaret // 5

5. B ratheyi.
6. B dayanma.

syādagniḥ pavamāno'gniḥ pāvako'gniḥ śuciḥ kramāt /
devatā ityayaṃ bhedo nirvāpaprokṣaṇe punaḥ // 6

agnaye pavamānāyetyādirītyā samunnayet /
havir dvedhā vibhajyātha dakṣiṇādiṣu tu kramāt // 7

tannāmāni caturthyantānyāditastvidamāsaha /
spṛśeduccārya taireva svāhāntair homa iṣyate // 8

samāptesminnathotpādya ghṛtaṃ kṛtvā caturgrahaṃ /
paryukṣya samidhaṃ kṣiptvā mantraṃ procya manasvatīṃ // 9

āsīno juhuyāccheṣaṃ karma paścāt samāpayet /
ityayaṃ pavamānākhyaḥ sthālīpāka udāhṛtaḥ // 10

pūrṇāhutiṃ vā sarvatra tatsthāna iti bhārgavaḥ /
tat kramastatra kartavyaḥ sakṛt parisamūhanaṃ // 11

sakṛt paryukṣya cāstīrya sakṛt paryukṣya sādayet /
udagagnerathaitāni vastūni ca yāthākramaṃ // 12

prokṣaṇīpātramājyasya sthālīṃ cāpi sruvaṃ srucaṃ /
abhidyotanadarbhāṃśca catasrassamidhopi ca // 13

abhidyotanato dvābhyāṃ bandhaṃ paścāt pavitrakaṃ /
vinyasya prokṣaṇīpātre prāgagramatha vāriṇā // 14

āsicya prāk tadutpūrya sapavitraṃ tadaṃbunā /
trirabhyukṣya ghṛtasthālyāṃ vinyasyātha pavitrakaṃ // 15

ājyamāsicya taccodagvyūḍhe'ṅgāre havirbhujaḥ /
nyasyābhidyotya darbhāgre saṃyutañcāvaropayet // 16

kṛtaparyagni[7]maṅgāraṃ saṃkalayya tataḥ paraṃ /
saṃspṛśyāpaḥ pavitreṇa tūṣṇīmutpavanaṃ caret // 17

7. B paryāgni.

prāk pratyaktadavicchedamiti bheda iha smṛtaḥ /
visrastaṃ tadvidhāyātha pavitramanale kṣipet // 18

srucastāpañca sammārgaṃ prokṣaṇañca pratāpanaṃ /
agneralaṃkṛtiṃ paścāt samantrapariṣecanaṃ // 19

kṛtvā caturgṛhītājyaṃ srucyuthāyānuyujya ca /
paryukṣya samidhaṃ kṣiptvā ghṛtena juhuyāt sakṛt // 20

punaścaivaṃ manasvatyā parantūtthānato vinā /
sandhāyoccarite dve dve ṛcau mantrāḥ kramādiha // 21

agna āyūṃṣyathāgne pavasvāgne pāvaketi ca /
sa naḥ pāvaka ityeṣā tathānyāgniśśucītyapi // 22

śubhagne śubhayaśceti manojyotiśca tā ṛcaḥ /
samantrapariṣekādi kṛtvātha ca samapayet // 23

pāvamānī samākhyātā pūrṇāhutiriyaṃ matā /
anyatrāpyanusandheyā rītiratra pradarśitā // 24

iti tṛtīyasyādhyāyasya tṛtīyaḥ pādaḥ /

ATHA CATURTHAḤ PĀDAḤ

[Agnirakṣāmāhātmyaṃ]

darśaśca paurṇamāsaśca dvāvetau gṛhamedhinaḥ /
ūrdhvaṃ jigamiṣoḥ pakṣau tau na vicchedamarhataḥ // 1

vicchinnayostu kurvīta tayoratyayaniṣkṛtiṃ /
agniṃ pathikṛtaṃ nāma tatra darśātyaye yajet // 2

paurṇamāsātyaye tadvadagniṃ vaiśvānaraṃ tathā /
etad dvayātipattau tu pṛthagyogena vā yajet // 3

anvārambhaṇikāmiṣṭiṃ kuryādiṣṭitrayātyaye /
pañcāgnīṃ pavamānādīn yajecca dvādaśātyaye // 4

sapta tān pavamānādīn yajet saṃvatsarātyaye /
tattat pūrṇāhutiḥ kuryādathavaiteṣu sarvataḥ // 5

pūrṇāhutiṣu sarvatra kecidāhuḥ sruvāhutiḥ /
tasmāttā eva vā samyaganyatra parivakṣyate // 6

aho bhāro gṛhasthasya mahāneṣa kriyākramaḥ /
śeṣo'thavā mahānāste svabhāvaniyato'khilaḥ // 7

kintvayaṃ dogdhi no duḥkhaṃ mahadeva na tādṛśaṃ /
tato'dhikaṃ vā sūte ca sukhaṃ karmasu niṣṭhayā // 8

panthāno bahavaḥ pretya yiyāsor gṛhamedhinaḥ /
anagnerasya kārtsnyena tānāhustamasāvṛtān // 9

tasmādagniṃ sadā rakṣan prayatetānyakarmasu /
agnau saṃrakṣite sarvaṃ rakṣitāṃ bhārgavo'bravīt // 10

jāgarti satataṃ yasya gṛhyāgniḥ prayato gṛhe /
sa kāmāniha saṃbhujya pretya svargeṣu modate // 11

yasya śraddhāgnirakṣāyāmāpadyapi duratyaye /
tad gṛhaṃ puṇyatīrthaṃ syāditarat kākapalvalaṃ // 12

hūyamāno yathākālaṃ gṛhyognir yatra vartate /
tad gṛhaṃ[8] na pratīkṣante rakṣoyakṣāpamṛtyavaḥ // 13

yadanagniṣu[9] devebhyaḥ pitṛbhyo vā hutaṃ haviḥ /
yacca dattaṃ gṛhastheṣu tacca miṣphalatāṃ vrajet // 14

agnihīnena sandhyāsu dīyate gṛhamedhinā /
yadarghyaṃ tad balādetya hareyur asurāḥ kila // 15

8. **B** gṛhe.
9. **B** yadagni.

tasmādagniṃ prayatnena rakṣed yo gṛhameyivān /
anyathā śūdratām gacched dvijopi śrotriyopyasau // 16

snānādiṣu yathākālaṃ pratyahaṃ prayateta ca /
evaṃvidhair svadharmaistu brāhme loke mahīyate // 17

iti śāṅkare dharmaśāstre laghudharmaprakāśikāyām
tṛtīyasyādhyāyasya caturthaḥ pādaḥ /
tṛtīyo'dhyāyaḥ samāptaḥ //

CATURTHĀDHYĀYAḤ

PRATHAMAḤ PĀDAḤ

[Nityasnānavidhiḥ]

brāhme muhūrta utthāya visṛjenmūtravarcasī /
dakṣiṇābhimukho rātrau divā cet tadudaṅmukhaḥ // 1

sandhyayośca dvijāḥ kuryuḥ karṇasthabrahmasūtriṇaḥ /
yatavācaśca sarvepi yathākāmaṃ tu bālakāḥ // 2

na bhūmau phālakṛṣṭāyāṃ[1] nācchannāyāṃ na coṣare /
na śādvale na cchāyāyāṃ na sasatve na gartake // 3

na valmīke[2] na rathyāyāṃ nodyāne nodakāntike /
na bhasmani na cāṅgāre nodake na ca gomaye // 4

tuṣākapālagoṣṭheṣu na devāyataneṣu ca /
na pratyanilamarkaṃ vā nāgnistrīgurubāndhavān // 5

parimṛjya gudaṃ samyag gṛhītvā śiśnamutthitaḥ /
hastenoddhṛtya kurvīta śaucamambho jalāśayāt // 6

āgandhalepayor nāśānnirviśeṣaṃ tadiṣyate /
sarveṣāmapi varṇānāṃ viprādīnāṃ punastviyaṃ // 7

paripāṭiṣyate tatra bhārgavāvanivāsināṃ /
dvādaśadvādaśāvṛttinyāhuḥ śaucāni vai gude // 8

saptāvṛttīni saptāhur liṅge mṛttikayā saha /
viprasya pādahīnānyatrādye kṣatriyavaiśyayoḥ // 9

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1. C hāla.
2. A vanmīka.

pañcāvṛttini pañcāhuḥ dvitīye cāpare punaḥ /
sūtriṇastāni kuryuśca pañcāvṛttīni pañca vā // 10

saptāvṛttini vā sapta prathame triṇyanantare /
tryāvṛttini ca sarvepi kṣālayeyur mṛdaṃbhasā // 11

ekaikāntarubhau hastāveṣa bhārgavadarśitaḥ /
śaucakramo na kurvīta rāmabhūmāvanāturaḥ // 12

pātrasthenāṃbunā śaucaṃ nāvagāhya jalepi vā /
etat śaucaṃ gṛhasthānāṃ atha ca brahmacāriṇāṃ // 13

vanasthānāṃ ca bhikṣūṇāṃ tattu dviguṇamiṣyate /
mūtre visṛṣṭe gaṇḍūṣaiḥ saptabhir mukhaśodhanaṃ // 14

kurvīta dhṛtakaupīno varcasyetair daśādhikaiḥ /
aniḥsṛtapurīṣopi nityasnāne samācaret // 15

śaucaṃ niḥsṛtavarcovat gaṇḍūṣāṃśca dvijottamaḥ /
naiṣṭhiko dīkṣitaścāgnihotrī sarvatra cāplave // 16

gaṇḍūṣāṃstatra kurvīta muktakaupīna eva vā /
kaupīnadhāraṇaṃ kṛtvā pādau triḥ[3] śodhayenmṛdā // 17

sajalena jalenaiva sakṛt paścādapi dvijaḥ /
aphenilair jalair dvidvir ācāmeccāntarāntarā // 18

nimitte sati sarve'pi prakṛtisthopavītakāḥ /
ācāmeyuḥ pavitreṇa māṣadaghnena[4] vāriṇā // 19

hṛdgāminaiva ṣaṭkarmā[5] kṣatriyaḥ kaṇṭhagāminā /
vaiśyastāluspṛśaivāntargatahastāḥ syuratra te // 20

sarve'pi jānunoḥ kuryurāsīnāśca na codake /
svāpānto vāgyato dantān mārjayecca pragetane // 21

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3. B triśodhayet.
4. B māṣadagdhena.
5. A B ṣaḍkarmā.

snānakarmaṇi naivātra dakṣiṇābhimukho bhavet /
cūtapatreṇa sarve'pi kuryur daśanaśodhanaṃ // 22

agṛhastastu tenaiva kuryāttadvacca dīkṣitaḥ /
gṛhasthānāntu sandagdhatuṣācūrṇo'pi sammataḥ / 23

naikādaśyāṃ na darśe na saṅkrāntau nārkabhaumayoḥ /
vāre gṛhasthāḥ[6] sarve'pi saṃkramānteṣu na triṣu[7] // 24

dantānādhāvya kurvīta gaṇḍūṣān ṣoḍaśa dvijaḥ /
adhautadanto naiva syādaniṣiddhe'hani dvijaḥ // 25

apāṃ dvādaśabhir dantā gaṇḍūṣairitaratra tu /
pūtāḥ syustadanusnāyī vāso visrasya varjayet // 26

kaṭisūtrañca kaupīnaṃ ārdrīkṛtya ca dhārayet /
pādau mṛdvābhirāmṛjya dvirācāmedanantaraṃ // 27

iti trirambunāpyetau kevalenātha mārjayet /
athācān[8]to'vagāhyāpsu majjettriratha śodhayet // 28

aṅgāni cūḍāṃ visrasya badhnīyāccārdritāṃ jalaiḥ /
sakṛn maṅktvā jalaṃ tyaktvā tata ācamanaṃ caret // 29

yathāvadatha saṃprokṣya vāsaḥ prāṅmārjitaṃ jale /
uddhṛtya tristadutkocya vāmahastaprakoṣṭhake // 30

kṣiptvā hṛdi nidhāyātha vāmapāṇitalaṃ sakṛt /
maṅktvā tīramabhivrajya tiṣṭhan pāṇimite jale // 31

prakoṣṭhād vāsa ādāya tena kurvīta mārjanaṃ /
śiraso mārjanam sarve kurvīran prathamaṃ punaḥ // 32

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6. A nṛhasthaḥ
7. A *commentator quotes authority as follows:*
   alābhe dantakāṣṭhasya niṣiddheṣu dineṣu ca /
   apāṃ dvādaśagaṇḍūṣair vidadhyād dantadhāvanam //
   The stanza is attributed to Vyāsa.
8. B athacānte.

gṛhasthaḥ pṛṣṭhavaṃśasya[9] brahmacārī yathāmati /
snātakaḥ karṇayoḥ kuryād akṣṇoreva tu maskarī // 33

hṛdayasyāgnihotrī tu kaṇṭhakūpasya[10] dīkṣitaḥ /
snātakādaya ityete tattadaṅgapramārjane // 34

nirmṛjyaiva punarvāsaḥ kuryuśśeṣāṅgamārjanam /
mārjane pṛṣṭhavaṃśasya[11] majjayeyustadaṃśukam // 35

sarve'pi sarve cānyatra nirdiṣṭāḥ kāmacāriṇaḥ /
saṃvṛttamārjano vastraṃ niṣpīḍyodakamajjitam // 36

saṃmṛṣṭabaddhasūtrastat kaupīnaṃ parivartayet /
śikhābandhanataḥ pūrvaṃ paraṃ vā pūrvapakṣiṇām // 37

kāryaḥ punaśśikhābandhaḥ pādayoścātha śodhanam /
sāntarācamanaṃ sarvasādhāraṇamudāhṛtam // 38

niṣpīḍya pariśoṣyātha kaupīnaṃ vāsa ākṣipan /
paridadhyācca na srastaṃ prāgagre kārayecca tat // 39

pādau yathāvat prakṣālya paścādācamanaṃ caret /
kecidācamanaṃ mantrair kecittūṣṇīṃ ca kurvate // 40

brāhmaṃ prokṣaṇamantreṇa vāyavyaṃ rajasā gavām /
āgneyaṃ bhasmanā śuddhamavagāhyāṃbu vāruṇam // 41

caturvidhaṃ iti snānaṃ brāhmaśeṣantu vāruṇam /
dvijairavaśyaṃ kartavyaṃ rāmāvaninivāsibhiḥ // 42

iti caturthasyādhyāyasya prathamaḥ pādaḥ

9. **B** pṛṣtavaṃśasya.
10. **B** kaṇḍhakūpasya.
11. **B** athacante.

ATHA DVITĪYAH PĀDAḤ

[Sandhyāvandanavidhiḥ]

atha sandhyāmupāsīnaḥ sva sva sūtrānurodhataḥ /
dvijaḥ prātaśca madhyāhne dinasya viratāvapi // 1

ādimadhyāvasāneṣu vāsarasya maharṣibhiḥ /
tisraḥ sandhyāḥ samāmnātāstāścopāsyā dvijanmabhiḥ // 2

upāsyeṣu dvijātīnāṃ śreṣṭhaṃ sandhyātrayaṃ viduḥ /
yasya nāstyādarastatra dvijebhyassa bahiṣkṛtaḥ // 3

tasmāt sandhyāmupāsīran sarve caiva dvijātayaḥ /
pratyahaṃ śraddhayā ye tu sandhyātrayamupāsate // 4

nirdhūtapāpāste yānti brahmalokaṃ sanātanam /
tasmāt sandhyāmupāsīran sarve caiva dvijātayaḥ // 5

anṛtena na duṣyeyur divāmaithunato'pi vā /
te dvijā ye yathākālaṃ sandhyāstisra upāsate // 6

tasmāt sandhyāmupāsīran sarve caiva dvijātayaḥ /
sva sva sūtrānurodhena bhavet pātityamanyathā // 7

sādhāraṇaṃ pravakṣyāmi yattatratisamāsataḥ /
asādhāraṇavijñānamācārādathavāgamāt // 8

dṛṣyādṛśyārkṣaṃyuktā yā velā tu niśātyaye /
tāmeva prathamāṃ sandhyāṃ sarve kālavido viduḥ // 9

jñātvā viprādayo yatnādenāṃ velāmupasthitām /
prācīmabhimukhīkṛtya dadyurañjalinā jalam // 10

tiṣṭhantaḥ procya gāyatrīṃ sakṛccānekaśopi vā /
yathācāraṃ yathāsūtraṃ kṣipeyur na jalāt sthale // 11

trirevaṃ vidhivat kṛtvā parikramya yathāvidhi /
vidadhīrannathāsīnā devarṣipitṛtarpaṇam // 12

prakṛtisthopavītāḥ syur devānāṃ tatra tarpaṇe /
prācīnāvītinaḥ pitrye syuranyatra nivītinaḥ // 13

iti saṃkṣepataḥ prokstassandhyāsādhāraṇah kramaḥ /
aṃbukṣepādikaṃ kṛtvā tiṣṭhantaḥ ṣaṭpadād[12] bahiḥ // 14

āsūryasy[13]odayāt kuryur gāyatryā vidhivat japaṃ /
sahasratamamāsādya tataḥ kuryuḥ samāpanaṃ // 15

tadardhaparimāṇe vā pūrṇe vāṣṭottare śate /
praṇavañcaiva gāyatrīṃ aṣṭārṇamapi vaiṣṇavaṃ // 16

śaivaṃ pañcākṣaraṃ caiva japennityaṃ atandritaḥ /
brahmacārī gṛhastho vā catuśśāntikamucyate // 17

etaccatuṣkamityāha bhagavān bhārgavo muniḥ /
yannityamarghya[14] dānañca gāyatryāśca manorjapaḥ // 18

tābhyāmanyad vinā puṇḍraṃ naiva kuryur dvījātayaḥ /

[Bhasmadhāraṇavidhiḥ]

pratyahañca tripuṇḍrasya dhāraṇaṃ hi dvijanmanāṃ // 19

dakṣine bhārgavakṣetre niyataṃ bhārgavo'bravīt /
ūrdhvapuṇḍram tripuṇḍraṃ ca samuccīya ca kutracit // 20

vikalpena ca tat kuryur yathākulaṃ iha dvijāḥ /
nityaṃ yadarghyadānādi kāmataḥ puṇḍradhāraṇe // 21

12. **B** ṣaṭpadāt.
13. **B** āsurya.
14. **A** argha.

pravṛttir vā nivṛttir vā tatra bhārgavadarśanāt /
kevalaṃ[15] tūrdhvapuṇḍraṃ yattanna kāryamiha dvijaiḥ // 22

ūrdhvapuṇḍram dvijā eva kurvīran gopikāmṛdā /
tripuṇḍrasādhanānyāhur bhūtirbhasitabhasmanī // 23

kṣāro rakṣā ca pañceti tad viśeṣo'bhidhīyate /
kapilāyāḥ purīṣena jātā bhūtiriti smṛtā // 24

kṛṣṇāyā goḥ purīṣeṇa jātantu bhasitaṃ viduḥ /
bhasmalohitavarṇāyāḥ śvetāyāḥ kṣāra ucyate // 25

nānārūpavatī gaur yā tasyā rakṣeti kīrtyate /
aiśvaryakāraṇaṃ bhūtir bhāsakam bhasitaṃ mataṃ // 26

sarvāghabhakṣakaṃ bhasma yena kṣaraṇamāpadāṃ /
vidadhāti tataḥ prāhuḥ kṣāraṃ rakṣeti kāraṇāt // 27

bhūtapretapisācādidurgrahebhyo bhayādapi /
loke sādhāraṇaṃ bhasmaśabdo nirdagdhavastuṣu // 28

vartate prathitastasmāt tripuṇḍram bhasmanā caret /
avidhānakṛtaṃ bhasma naiva dhāryaṃ dvijanmabhiḥ // 29

utpādya vidhivad bhasma pratyahaṃ dhārayed gṛhī /
svādhyāyādyakhilaṃ karma kṛtvāghebhyo vimucyate // 30

tathaiva brahmacārī ca vanasthaścāpyasaṃśayaṃ /
vidhivad bhasma niṣpādya gṛhasthassaṃpratītadhīḥ // 31

yācito'yācito vāpi vratastebhyo diśecca tat /
agniṣomātmakaṃ bhasma viśvametacca tādṛśaṃ // 32

bhasmadānaphalaṃ tasmāt kaḥ paricchettumarhati /
bhikṣubhyaśca vanasthebhyo brahmacāribhya eva ca // 33

15. **B** kevalaṃ ūrdhva.

tribhyo gṛhastho dadyāttadeṣa dharmassanātanaḥ /
na haste nikṣiped bhasma na hastenādadīta ca // 34

pātreṇa saha dātavyamādātavyaṃ tathaiva tat /
yo datte kevalaṃ bhasma pāṇau yaḥ svīkaroti ca // 35

tayoragniśca somaśca tapo harati sañcitaṃ /
ādhāya kadalīpatre jalakuṇḍikayā saha // 36

snātāgatebhyo viprebhyo nidadhīta puro gṛhī /
tadalpāyāsamaprājyavyayasādhyaṃ mahāphalaṃ // 37

kṛtvā yaśassamāpnoti gṛhyaghebhyaśca mucyate // 37 ½

iti caturthasyādhyāyasya dvitīyaḥ pādaḥ

ATHA TṚTĪYAḤ PĀDAḤ

[Bhasmanirmāṇavidhiḥ]

ākhyāsye bhasmanirmāṇavidhimatra samāsataḥ /
yenaiva nirmitaṃ bhasma dvijānāṃ śreyase bhavet // 1

aśivaissahitāmaṅkair vikaṭāsyāṃ mahākhalāṃ /
bhramaccittāṃ punar dhenuṃ kṛśāṅgāṃ malinākṛtiṃ // 2

mṛtavatsāmaśastāṅgām rogārttāṃ malinendrīyāṃ /
adugdhadohinīṃ nūtnaprasavāmaparāśinīṃ // 3

dagdhagātrāñca vandhyāñca keśacelāsthibhakṣiṇīṃ /
vihāya kapilāmādau gomayārthe gaveṣayet // 4

śvetāṃ vā tādṛśimanyāstadalābhena tādṛśiḥ/
kasyāñcittāsu siddhāyāṃ tāmānīya gṛhāntike // 5

goṣṭhe niveśya sauhityaṃ vartayan paripālayet /
athoṣasi caturdaśyāṃ tithau snātvā samāhitaḥ // 6

dhautavastro'grataḥ pas'yeddūrvāmaratakopamāḥ /
ajantudahanocchiṣṭāssahāgrāmedhyabhūruhaḥ // 7

sahasraparametyādi mantreṇādāya tāstataḥ /
nītvāntikamapaścātha gām spṛśannabhimantrayet // 8

āgāva ityamuṃ mantramatha dūrvāssamāśayet /
tūṣṇīm gavo bhago gā na iti mantreṇa codakam // 9

upoṣya tadahaḥ snātvā pare'hani samāhitaḥ /
dhautavastrassamāsādya sahopakaraṇaśśuciḥ // 10

utthāpya[16] gāmahiṃsrassan gāyatryā mūtramāharet /
kalaśe kāñcane rūpyamaye tāmramaye'pi vā // 11

athavā mṛṇmaye pātre gṛhṅīyāt pauṣkarepi'vā /
bhūmau nipatanāt pūrvaṃ gandhadvāramitīrayan // 12

gṛhṇīyād gomayaṃ gehī patitaṃ vā sthale śucau /
trir me bhajatvitī procya gomayaṃ śodhayet punaḥ // 13

atyakṣmīritī mantreṇa tasmād dhānyādi coddharet /
mūtram tatra kṣipet santvā siñcāmītyamunā tataḥ // 14

pañcānāmityanenātha piṇḍān kuryāccaturdaśa /
śucau deśe śunādhṛṣye śoṣaṇāyārkaraśmiṣu // 15

tannidhāyātha bhuñjīta suvṛtteṣu svakarmasu /
pātreṣu kutracit pūrvamuditeṣu nidhāya tān // 16

śuṣkān rakṣecchucau deśe yāvat saṃśoṣaṇaṃ bhavet /
athaikāṃ rajanīṃ nītvā tathaivānyedyurutthitaḥ // 17

16. **B** upokṣya.

snānādyavaśyakaṃ kṛtvā svagṛhyoktena vartmanā /
pratiṣṭhāpyāgnimatraitān juhuyācca yathākramam // 18

ādau tu praṇavenaikaṃ juhuyād akṣaraiḥ punaḥ /
ṣaḍakṣarasya tasyaiva vyāvṛttasyākṣaraiḥ punaḥ // 19

prapade[17]naikamebhistu svāhāntair hutiriṣyate /
sāvarṇadevāyāghārāvājyabhāgau tataḥ param // 20

tato vyāhṛtibhiḥ paścādviṃśatistu trayādhikā /
nidhānapataye pañca pañca brahmaparāstataḥ // 21

manur namohiraṇyeti kramādetā hutīścaret /
athartasatyamityekā kadrudāyeti cāparā // 22

yasya vaikaṃkatītyanyā iti tisro hutīścaret /
anājñātatrayam[18] pañca vyāhṛtyā ca tataḥ param // 23

iti krameṇa hutvātaḥ paraṃ sviṣṭakṛtaṃ yajet /
iddhmaśeṣaṃ ca nirvartya pūrṇapātrajalaṃ punaḥ // 24

bṛṃhayet pūrṇamasyādi yajuṣānyajalena tat /
kṣipet tadanu mūrdhni brāhmaṇeṣvamṛtamityapi // 25

dikṣu toyaṃ vinikṣipya brahmaṇe dakṣiṇām tataḥ /
datvā pulakamānetukāma evamudīrayet // 26

āhariṣyāmi devānāṃ sarveṣāṃ karmaguptaye /
jātavedasamenaṃ tvāṃ pulake cchādayāmyaham // 27

tataḥ pulakamānīya cchādayet tena cānalam /
brahmāṇaṃ sa visṛjyātha svayaṃ bhuñjīta vāgyataḥ // 28

iti caturthasyādhyāyasya tṛtīyaḥ pādaḥ

17. B prapedena.
18. B trayā.

ATHA CATURTHAḤ PĀDAḤ

[Bhasmāharaṇavidhiḥ]

athāhani tṛtīye vā caturthe vā kṛtāplavaḥ /
śuklayajñopavītī san sitavāsāstripuṇḍrabhṛt // 1

samabhyupaviśan bhasma kuṇḍaṃ kṛtvā purastataḥ /
oṃ tad brahmeti saṃjñapya santyajed bhasmapaulakam // 2

athopacārān kurvīta vyahṛtyāvāhanādikān /
ṣoḍaśāpi krameṇaiva tato'gnimupasaṃharet // 3

agner bhasmetyanenātha gṛhṇīyād bhasma cetarat /
mūtreṇa kapilāyā vā'thavā gandhodakena vā // 4

agnirityādimantreṇa tacchodhanamathācaret /
prāyo jalāṃśaṃ saṃtyajya candanośīrakuṅkumaiḥ // 5

agarutritayopetān melayed ślakṣṇacūrṇitaiḥ /
ghanasārarajobhiśca vaṭakīkaraṇakṣame // 6

jāte'tasmin vidadhyācca vaṭakāṃstena vartulān /
cūrṇānāṃ melane mantraṃ praṇavañcābhyudīrayet // 7

aṇoraṇīyanityādi vaṭakīkaraṇopi ca /
saṃśodhya kiraṇair bhānossatpātre sthāpayecca tān // 8

evaṃ bhasma samutpādya tripuṇḍraṃ tena dhārayet /
gṛhasthaḥ pratyahaṃ prātaḥ snātvānye ca yathāvidhi // 9

eṣa niṣkāraṇo dharmo brahmakṣatraviśām mataḥ /
niṣprayāso bahuphalassaṃsāronmūlanakṣamaḥ // 10

abhāve saṃskṛtasyaiva śuṣka[19]gomayamātrajaṃ /
yathāvat saṃskṛtaṃ grāhyaṃ tripuṇḍrārthaṃ dvijanmabhiḥ // 11

19. B śuṣṇa.

tasyāpyabhāve tad grāhyaṃ gomayotthaṃ[20]asaṃskṛtaṃ /
śivālayasthaṃ yattadvā viprādīnāmayaṃ vidhiḥ // 12

śūdrāṇāṃ srotriyāgārapacanāgnisamudbhavaṃ /
tripuṇḍradhāraṇe śastamanyad bhasma tu neṣyate // 13

sarveṣāṃ ca tripuṇḍreṇa dhāryamāṇena sarvadā /
mahāpāpāni naśyanti saṃsāraśca nivartate // 14

tripuṇḍreṇa vinā dhyānaṃ tripuṇḍreṇa vinā japaḥ /
tripuṇḍreṇa vinā homastripuṇḍreṇa vinā baliḥ // 15

tripuṇḍreṇa vinā dānaṃ pañcaitāni bhṛgūdvahaḥ /
dakṣiṇe [21]bhārgavakṣetre varjayediti cābravīt // 16

śikhāṃ dāyamathācāraṃ sūtraṃ puṇḍrañca pañcakaṃ /
pūrvairācaritaṃ kuryādanyathā patito bhavet // 17

[Nityakartavyakarmāṇi]

snātvācamya pradayārghyaṃ yathāvadvedamātaraṃ /
sāvitrīṃ vidhivad japtvā svādhyāyamanuvartayet // 18

homañca pratyahaṃ kuryādātitheyo gṛhāśramī /
atithiṃ vaiśvadevānte vijānīyādupasthitaṃ // 19

na pūrvamāgataṃ kañcittañca śaktyānupūjayet /
atha mādhyāhnikaṃ karma kṛtvā'tithipurassaraḥ // 20

aśiṣṭakṛtya ātmānaṃ hutaśiṣṭena dhārayet /
ahnassakṛt sakṛd rātrau dvijasyāśanamiṣyate // 21

nāntarā bhojanaṃ kāryaṃ na tu pakṣāntayor niśi /
vāgyame kāmacāritvamaśane gṛhamedhināṃ // 22

20. B gomayo'rtha.
21. B Bhārgavakṣetra - *Kerala consists of 64 villages in between Gokarṇa and Kanyākumari. Of these 32 villages each are created in North and South of Kerala respectively.*

snātakānāñca sarveṣāṃ bhārgavassamamanyata /
āśauce lavaṇaṃ varjyaṃ piṇḍadānāṃ viśeṣataḥ / 23

pratyakṣalavaṇaṃ varjyaṃ bṛhadvratadharair dvijaiḥ /
anucchiṣṭe tu nikṣiptaṃ patre tad gṛhamedhinaḥ // 24

na spṛśeyustyajeyustat sahapatraṃ mahāvrataḥ /
adyādaṣṭau yatir grāsān vānaprasthastu ṣoḍaśa // 25

dvātriṃśad gṛhamedhī tān yatheṣṭaṃ brahmacāriṇaḥ/
antyāṃbupānād ūrdhvaṃ tu patrasparśe dvijottamaḥ // 26

snāyāt sacelamevāyaṃ yasya tvagnitrayaṃ gṛhe /
abhakṣyāṇyapi vakṣyante tāni yatnena varjayet // 27

abudhyā patite teṣām bhakṣaṇe niṣkṛtiṃ caret /
japet sahasraṃ nāmāni vaiṣṇavānyeva[22] cānvahaṃ // 28

śṛṇuyācca purāṇaṃ tu vaiṣṇavaṃ śaivaṃ[23] eva vā /
śrāvayecca yathāśakti nityaṃ pravayaso gurūn // 29

atithīn suhṛdaścāpi ye nāmecchanti tānapi /
vedasyādhyāpanaṃ kuryād yathākālañca saṃbhave // 30

nānadhyāyena śūdreṣu śṛṇvatsvapi kadācana /
viramayyākhilaṃ karma pradoṣāt prāg yathocitaṃ // 31

22. "Viṣṇusahasranāmastotra" *the most famous hymn on Viṣṇu consisting of a thousand names of the God is included in the* Anuśasanaparva *of the* Mahābhārata *where Bhīṣma instructs Yudhiṣṭhira on the subject.*
23. *The eighteen* Purāṇas *are classified as belonging to Brahmā, Vaiṣṇava and Śaiva as follows.*
A Rājasa *relating to Brahmā – (1) Brahma, (2) Brahmāṇḍa, (3) Brahma-vaivarta, (4) Mārkaṇḍeya, (5) Bhaviṣya, (6) Vāmana.*
B Sāttvika *which exalt Viṣṇu – (1) Viṣṇu, (2) Bhāgavata, (3) Nāradīya, (4) Garuḍa, (5) Padma, (6) Varāha. These are usually called* Vaiṣṇava Purāṇas.
C Tāmasa *which glorify Śiva – (1) Śiva, (2) Liṅga, (3) Skanda, (4) Agni, (5) Matsya, (6) Kūrma. These six are usually styled* Śaiva Purāṇas.

sārkāṃ sāyantanīm sandhyāṃ samārādhya yathāvidhi /
āsīnaḥ prajapecchaktyā gāyatrīṃ prayato dvijaḥ // 32

athānyacca yathācāraṃ[24] kṛtakṛtyastu bhojanaṃ /
śayanañceti saṃkṣepādācāro gṛhamedhināṃ // 33

darśito yadanuṣṭhānāt gṛhī na skhalati kvacit // 33 ½

iti śāṅkare dharmaśāstre laghudarmaprakāsikāyāṃ
caturthasyādhyāyasya caturthaḥ pādaḥ //
caturtho'dhyāyaḥ samāptaḥ //

24. A yathācātam.

PAÑCAMĀDHYĀYAḤ

PRATHAMAḤ PĀDAḤ

[Daṃpatidharmāḥ]

ātmānamnṛṇīkartuṃ pitṝṇāmāśrayāśanaṃ /
sākṣikṛtya kṛtaṃ karma smaran dāreṣvakāmukaḥ // 1

vartetartau na janmarkṣe naikādaśyāṃ na parvaṇi /
na śaṣṭhyāṃ na ca saṅkrāntau na vārerkasya nāhani // 2

śrāddhaṃ kariṣyan pūrvedyuḥ srāddhaṃ kṛtvā ca taddine /
putrārthaṃ api no gacched dīkṣitaśca na dīkṣitāṃ // 3

nāprīyamāṇāṃ nākāmāṃ na tathaivāmayāvinīṃ /
na vratasthāṃ vadhūṃ gacchet tyajedeva parāṅganāḥ // 4

jñātvā kāmavatīṃ bhāryām śāstrasyāpyanatikramaṃ /
strīṇāṃ smaran varañcaindraṃ caret kāmaṃ svayoṣiti // 5

āśleṣe vaktrasaṃyoge vadanagrahaṇepi ca /
viparītaratau cāsyāḥ kāmenāyantraṇo bhavet // 6

yām yāṃ kāmakalāṃ paśyet prabuddhāṃ samupakramaiḥ /
tām tām nimīlayed vadhvāḥ svayaṃ nānyāḥ prabodhayet // 7

pāvakasya varānmedhyā yoṣitastadratau gṛhī /
kāmena sveṣu dāreṣu pravṛtto nāparādhyati // 8

nīcasauratasallāpāṃstiraścāñca viḍaṃbanaṃ /
varjayetāmubhau tatra kāmalīlāviḍaṃbanaḥ // 9

śayanād utthitā nārī śucireva śuciḥ pumān /
tasmāt snātvaiva saṃveśaṃ kuryācca kṛtasaṃgamaḥ // 10

asakṛd yaḥ striyaṃ gacched ekasyāṃ niśi lolupaḥ /
asvargyaṃ tasya tat karma harati brahmavarcasaṃ // 11

ṛtāvagacchato dārānanṛtāvapi gacchataḥ /
ubhayor narake vāso bhavati bhrūṇahatyayā // 12

puṣpodbhedata ārabhya divasāni tu ṣoḍaśa /
ṛtukālaṃ vidustatra trīṇi pūrvāṇi varjayet // 13

ṛtāvṛtau niṣekākhyaṃ karma mantreṇa kecana /
icchanti bhārgavakṣetre niṣeko mantratassakṛt // 14

pratyapatyaṃ sa ādhatte svaguṇenopalaṃbhanaṃ /
sakṛtkaraṇamātreṇa śīmantonnayanaṃ yāthā // 15

iti bhārgava āśāste sa niṣekaḥ puroditaḥ /

[Ṣoḍaśakriyāḥ]

utpasyamānasyādyo 'yaṃ saṃskāraḥ kathito budhaiḥ // 16

āhur dvitīyaṃ saṃskāraṃ karma puṃsavanāhvayaṃ /
tṛtīyamatha sīmantaṃ caturthaṃ jātakarma ca // 17

pañcamaṃ nāmakaraṇaṃ ṣaṣṭhaṃ niṣkrāmaṇaṃ viduḥ /
prāśanaṃ saptamaṃ cūḍākarma tvācakṣate'ṣṭamaṃ // 18

navamaṃ karṇayor vedhaṃ daśamantūpanāyanaṃ /
ekādaśaṃ samāraṃbhamāmnāyasya pracakṣate // 19

keśāntaṃ dvādaśaṃ prāhuḥ snānañcāpi trayodaśaṃ /
caturdaśamathodvāhaṃ āhuḥ pañcadaśaṃ punaḥ // 20

parigrahaṃ vivāhagneratha tretāgnisaṅgrahaṃ /
saṃskāraṃ ṣoḍaśaṃ prāhustemī ṣoḍaśa mantrataḥ // 21

viprakṣatriyavaiśyānāṃ śūdrasyāmantrato na vā /
karṇavedhāntimāsteṣu vivāhaśca tathāvidhaḥ // 22

atra tūttamaviprāṇāmeva pūrṇatayā ime /
tretāgnisaṃgrahārhāṇāmanyeṣāṃ hrāsa iṣyate // 23

jātakarmādayaḥ strīṇām kartavyā mantrato vinā /
karṇavedhāntimāstāsāmudvāho mantrapūrvakaḥ // 24

eka eva hi saṃskāro nānyaḥ kaścidiheṣyate /
sumuhūrteṣu saṃskārān vidadhita yathākramaṃ // 25

sarve sarvān samagraistair yathākālamanuṣṭhitaiḥ /
sarve kṣemakṛtaṃ yānti panthānamakutobhayaṃ // 26

amantraṃ vā samantraṃ vā saṃskāraṃ svakulocitaṃ /
akurvan mahadāpnoti kilbiṣam bhārgavakṣitau // 27

iti pañcamasyādhyāyasya prathamaḥ pādaḥ

ATHA DVITĪYAḤ PĀDAḤ

[Ṣoḍaśakriyākālaḥ]

antarvatnīṃ viditvātha kuryāt puṃsavanaṃ vadhūṃ /
ādhānatastṛtīye tu māse nottarayor dvayoḥ // 1

ādhānadivasājñāne divasaiḥ pañcamādibhiḥ /
puṣpodbhedadinānmāsi turye vā prathamagrahe // 2

puṃsavānantaraṃ māsi turye sīmanta iṣyate /
na pañcame sa keṣāñcit sammatassaptamādiṣu // 3

sīmantaṃ prathame garbhe pratigarbhaṃ tadatyaye /
ādyaprajāyāḥ sūteḥ prāṅmaraṇe'pi tadiṣyate // 4

saṃskāro viṣṇubalyākhyaḥ keṣāñcinmāsi cāṣṭame /
jāte tu jātakarma prāṅ nābhinālasya vardhanāt // 5

prāgeva stanyapānācca kālo'tra paramo mataḥ /
tatra tvakaraṇe kāryamāśaucāpagamāt param // 6

ekādaśe dine nāma kuryād dvādaśa eva vā /
antyatryaṃśe daśamyāśca niśāyāḥ kaiścidiṣyate // 7

tairapyatra tadā nāma na kartavyamiti sthitaḥ /
āśaucāpagamānna prāgiti bhārgavaśāsanāt // 8

nāmnaḥ prāgeva paścād vā vartayecca śubhe dine /
yathākulaṃ vacāprāśanāñjanādīrapi kriyāḥ // 9

niṣkrāmaṇaṃ caturthe tu māse'nnaprāśanena vā /
annaprāśantu ṣaṣṭhe'smin sāvanena taduttamaṃ // 10

saureṇa madhyamaṃ proktaṃ cāndreṇa tvāpadiṣyate /
vapanantu tṛtīye'bde pañcame vā dvijanmanāṃ // 11

akṣarārambhaṇaṃ ceṣṭmanayoreva[1] cābdayoḥ /
vapanānantaraṃ kuryāt karṇavedhaṃ dvijanmanāṃ // 12

oje'bde na tataḥ pūrvamatra bhārgavaśāsanāt /
upanīteḥ puraivoktaḥ kālo'tra tadanantaraḥ // 13

upākarmaṇ[2] yatīte tu punastyaktvā dinatrayaṃ /
kāryaśca vihite kāle jyotiśśāstrānusārataḥ // 14

tathā vratagrahañcaiva yathākālaṃ samācaret /
śukriyavratamadhye tu parvāṣṭamyoḥ samāgame // 15

kṛtvā baudhāyanasnānaṃ tad dinantūpavāsayet /
keśāntasnānayoḥ kālastattat gṛhyānurodhataḥ // 16

snātavyasnānaśeṣatvād udvāhe punaraicchikaḥ /
strīṇāmupanayasthāne vivāhastu samantrakaḥ // 17

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1. **B** anavamayoreva.
2. **A** upakarmaṇi.

uttamo dvādaśabde'yamata ūrdhvaṃ na nindyate /
ṛtumatyā vivāhastu śrutismṛtinirākṛtaḥ // 18

atastad darśanāt pūrvaṃ udvāhassarva sammataḥ /
bāhulyāt kanyakānāntu bhārgaveṇa kṛpālunā // 19

omityaṅgīkṛtaḥ so'yaṃ āpad dharmo na tūttamaḥ /
nairdhanye tu svayaṃ bhikṣāmaṭan nirlajjavaccaran // 20

dvitīyāṃ vā tṛtīyāṃ vā svayaṃ vinimayaṃstriyaṃ /
akṛtyamanyat kṛtvā vā vikrīṇan vāsamandiraṃ // 21

yathākathañcit samaye tanayāṃ viniyojayet /
kulaśīlaguṇāḍhyena patinā matimān pitā // 22

tretāgnisaṃgrahe kālam āmnāyādavadhāryatāṃ /
iti kecana saṃskārāḥ saha kālaiḥ pradarśitāḥ // 23

yadyanniṣiddhameteṣu yadyadāvaśyakaṃ bhavet /
ubhayantad vijānīyussarve mauhūrtikāgamāt // 24

iti pañcamasyādhyāyasya dvitīyaḥ pādaḥ /

ATHA TṚTĪYAḤ PĀDAḤ

[Snātakānām sthitiḥ]

evaṃ nirdiṣṭakāleṣu kuryāt puṃsavanādikāḥ /
kriyāḥ putrasya nirdiṣṭā vinā snānaṃ prayatnataḥ // 1

snānañca snātukāmasya nātra nirbandhamācaret /
naiṣṭhiko yāvadāyuḥ syāmiticettasya tu spṛhā // 2

tathā sati yāthākālaṃ snānaṃ nirvartayeta ca /
voḍhukāmasya codvāhaṃ kārayecca bahuprajaḥ // 3

sahodarāṇāṃ sarveṣāṃ vivāho'numato muneḥ /
tathāpi tatra nirbandhaṃ yathānyena tathākarot // 4

syurevaikasya putreṇa putravantassahodarāḥ /
avibhaktā vibhāgastu neṣyate bhārgavakṣitau // 5

yadi saubhrātrameteṣāṃ yadi vā kāmakāmanā /
kulasantānavṛdhyarthaṃ vivāhasso'pi śammataḥ // 6

kāle'nūḍhaḥ svayaṃ kāmavijitaḥ svecchayā caran /
unmattavṛṣavat veśyālampaṭo naṣṭacetanaḥ // 7

hinasnānajapācāraḥ satāṃ garhitaceṣṭitaḥ /
bhraṣṭaścobhayato'narthajanmā svakulapāṃsanaḥ // 8

svapitṝnniraye ghore pātayennātra saṃśayaḥ /
ato vivāhassarveṣāmiṣṭaḥ kalpoyamuttamaḥ // 9

[Gṛhasthadharmāḥ]

akṛtvā svayamādhānamāhitāgniṃ na kārayet /
avaśyañca bhaved agnyāhito nilayamīyivān // 10

juhuyāccāgnihotreṇa yāvajjīvamatandritaḥ /
kurvīta cādhvaraṃ śaktyā meṣālaṃbhī dvijottamaḥ // 11

iṣṭissautrāmaṇir martyagavāśvapaśuradhvaraḥ /
naiṣṭhikabrahmacaryañca pañca deveṣṭi bhṛgūdvahaḥ // 12

iṣṭāpūrte tu yatnena kartavye gṛhamedhinā /
iṣṭena prāpnuyāt svargaṃ pūrtaṃ mokṣasya paddhatiḥ // 13

agnihotraṃ tapassatyamāmnāyasyānupālanaṃ /
ātithyaṃ vaiśvadevañcāpīṣṭamityabhidhīyate // 14

pūrtaṃ sarastaṭākādividhānaṃ yacca gohitaṃ /
pathikebhyo hitañcānyad devatāyatanakriyā // 15

ekāhamapi bhūmisthaṃ kurvīta tadalaṃ jalam /
tāraṇe[3] saptakulyānāṃ gaustṛptā[4] tasya ced bhavet // 16

jetavyā bhūmidānena ye ye lokāḥ satāṃ matāḥ /
ye ye gavāṃ pradānācca tāṃstān lokānavāpnuyāt // 17

kṛtvā gṛhasthaḥ pānthānāṃ viśrāntyai durgamādhvani /
krośamekaṃ viśālānāṃ pādapānāṃ praropaṇam // 18

vāpīkūpataṭākāni devatāyatanāni ca /
patitānyuddhared yastu sa pretya paramaṃ padaṃ // 19

prāpnuyānna ca jāyeta punar bhūmau na saṃśayaḥ /
praśamayyāśanāyāñca pathikānāṃ dine dine // 20

kṣudhābādhā tu sarveṣāṃ dussahā ca samā matā /
āvipramācaṇḍālaṃ vā na vai vaiṣamyamiṣyate // 21

tataśśaktyanurodhena dadyādannaṃ gṛhāśramī /
kṣudhāturāṇām sarveṣām śrāṇāṃ pānīyameva vā // 22

śūdropi pūrtadharmeṇa vaidike'pyadhikāravān /
dānaiśca sarvair dātavyaṃ dānadharmo nṛṇām varaḥ // 23

sahasrī tu śataṃ dadyād śatī dadyānnaro daśa /
dadyācca daśamī caikaṃ sarve tulyaphalāḥ smṛtāḥ // 24

vibhave sati dānāni vividhānyācared dvijaḥ /
akṛtvā phalasaṃkalpaṃ ṣaṭkarmā[5] bāhujaḥ punaḥ // 25

kāmena kāmānāpnoti vihitairūrujo'pi taiḥ /
sarve mokṣāya niṣkāmaṃ prabhaveyuśca taiḥ kṛtaiḥ // 26

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3. **B** tareṇa.
4. **B** ganstaptā.
5. **B** ṣaḍkarmā.

munih kāmyāni na dveṣṭi karmāṇyapyagrajanmanāṃ /
kiṃ tvatra phalasaṃkalpamatastat parivarjayet // 27

iti pañcamasyādhyāyasya tṛtīyaḥ pādaḥ

ATHA CATURTHAḤ PĀDAḤ

[Pratigrahaprāyaścittāni]

sarveṣāmapi deyānām pratigrāhī dvijottamaḥ /
brahmaṇā kalpitaḥ pūrvaṃ nānyastatrādhikāravān // 1

keṣāñcinna niṣiddhaśca viśeṣajñaiḥ pratigrahaḥ /
ātyantikaparatvena tanniṣedhasya jāyate // 2

tattad dānakathocchittir arthābhāvaśca dharmataḥ /
tattad dānavidher anyathā pramāṇañca tanmuniḥ // 3

bhārgavo bhagavān vīkṣya duṣpratigrahajainasāṃ /
prāha dānāni śāntyarthaṃ vakṣyante tānyanukramāt // 4

svadharmasthena sarveṣāṃ gṛhasthena pratigrahaḥ /
kāryo nānyena kenāpi tasyaitadaghamarṣaṇaṃ // 5

caitre māsyātapatrāṇi śuklāyāṃ[6] pratipattithau /
dadyād kuṭumbi[7]viprebhyo niṣiddhasya pratigrahī // 6

upānahau ca vaiśākhe kauśeyaṃ kṣaumameva vā /
tṛṇaśayyāṃ tathā śukre vitared vyajanāni vā // 7

śucāvudakakumbhañca dadhi vā kṣīrameva vā /
sarpir vā mulgagodhūmaṣaṣṭikānyathavā yavān // 8

6. **B** śuslāyām.
7. **B** kuṭumba.

ahate vāsasī dadyācchrāvaṇe tilasarpiṣī /
annaṃ vā brahmacāribhyo yatheṣṭaṃ kṣīrasaṃskṛtaṃ // 9

māsi proṣṭhapade dadyānmakarau rūpyanirmitau /
aśvamāśvinamāse tu sauvarṇaṃ raupyameva vā // 10

kārtike kapilāṃ dhenumajāṃ vā vitaret sitāṃ /
vatsena saha tatrādyāṃ dvitīyāmanadhaḥkṛtāṃ // 11

pañcabhyo brahmacāribhyo munibhyastribhya eva vā /
ajinaṃ kṛṣṇasārasya prayacchenmārgaśīrṣake // 12

pauṣe tu tilapadmāni māghe rajatamekhalāṃ /
vratasthāya tu pālāśaṃ daṇḍaṃ vā rājataṃ diśet // 13

phālgune dvimukhīṃ dhenuṃ dadyād ṣaḍbhiḥ padairyutāṃ /
tadalābhe suvarṇena rajatena ca sādhitāṃ // 14

iti dvādaśa dānāni tattanmāsādyavāsare /
bhārgaveṇa gṛhasthārthe vihitāni samīkṣayā // 15

duṣpratigrahajaṃ pāpaṃ tair vilumped gṛhāśramī /
naikamekatamenaikamanekaṃ vā tadaṃhasaḥ // 16

praśame kalpate teṣāmaṅgāṅgitvanibandhanāt /
prāṇāyāmena gāyatryāssahasrāvartanena ca // 17

anuvākaṃ japan raudraṃ pūyate divasaistribhiḥ /
prātigrāhya niṣiddhārthamupoṣya[8] tadahaḥ śuciḥ // 18

snātakaścediti prāhur bhṛgukaśyapakāśyapāḥ /
idameva gṛhasthānāmapi sādhāraṇaṃ muniḥ // 19

manyate bhārgavastatra varteta ca vikalpataḥ /
evaṃ vai vartamānastu gṛhamedhī dvijottamaḥ // 20

8. **B** upekṣya.

duṣpratigrahajaṃ doṣaṃ hitvāgniriva dīpyate // 20 ½

iti śāṅkare dharmaśāstre laghudharmaprakāśikāyām
pañcamasyādhyāyasya caturthaḥ pādaḥ //
pañcamādhyāyaḥ samāptaḥ /

ṢAṢṬHĀDHYĀYAḤ

PRATHAMAḤ PĀDAḤ

[Pañca sūnā pañca yajñāśca]

pañca sūnā gṛhasthasya cullīpeṣaṇikādayaḥ /
kurvīta tadaghocchityai pañca yajñān dine dine // 1

devayajño bhūtayajñaḥ pitṛyajña iti trayaḥ /
brahmayajñanṛyajñābhyāṃ saha pañca prakīrtitāḥ // 2

daivo yajñastu homo'tra bhauto yajño baliḥ smṛtaḥ /
yajñaḥ piṇḍakriyā pitryā brāhmaḥ svādhyāya ucyate // 3

nṛyajño'tithisatkāra etaireva tu pañcabhiḥ /
pañcasūnāmayaināṃsi kṣapayet[1] pratyahaṃ gṛhī // 4

[Gṛhasthasya dānaṃ pratigrahaśca]

brahmacārī vanasthaśca yatiśceti trayo'pyamī /
gṛhasthasya prasādena jīvantyacalitavratāḥ // 5

dadadbhir brahmacāribhyaḥ śraddhayā gṛhamedhibhiḥ /
tatsahasraguṇaṃ pretya bhujyate pratyupasthitaṃ // 6

vānaprasthāya nīvārakabaḷān yastu ṣoḍaśa /
dadyād ghṛtāktān pretyaiṣa bhajeccāndramasī kalāḥ[2] // 7

yatihaste yadapyaṃbho yat puṣpañca kuṭuṃbinā /
sakṛdapyarpitaṃ kastadubhayaṃ parimāsyati // 8

1. B kṣamāpayet.
2. A kālāḥ.

gṛhastho yajate nityaṃ sa eva ca tapasyati /
sa eva dhātā sarveṣāṃ tasmācchlāghyo[3] gṛhāśramī // 9

yathā strīṇāṃ prabhur bhartā yathā nṛṇāṃ dvijottamaḥ /
tathaivātithayo vedyāḥ prabhavo gṛhamedhināṃ // 10

yathā na vividhair dharmair nopavāsair na ca vrataiḥ /
ārohati divaṃ nārī parantu patipūjanāt // 11

yathā na snānahomābhyāṃ na vedādhyayanena ca /
brahmacārī divaṃ yāti parantu gurupūjanāt // 12

yathā na vividhaiḥ snānair na cāgneḥ paricaryayā /
vanasthaḥ svargaṃ āpnoti kintu bhojanavarjanāt // 13

yathā na bhaikṣamaunābhyāṃ na ca śūnyālayāśrayāt /
yogī siddhiṃ avāpnoti kintu maithunavarjanāt // 14

tathā na yajñair aśrāntaṃ na cāgneḥ paricaryayā /
gṛhasthaḥ svargaṃ āpnoti parantvatithipūjanāt // 15

tasmād atithisatkāre nityaṃ jāgarito bhavet /
yathā na nindyate lokair yathā na narakaṃ vrajet // 16

atithiṃ prīṇitātmānaṃ āhāraśayanādibhiḥ /
ātmanastārakaṃ vidyād andhakūpopamād gṛhād // 17

juhuāccāgnihotreṇa sāyaṃ prātaratandritaḥ /
yathāvidhi yathākālaṃ pārvaṇādibhiriṣṭibhiḥ // 18

yajñair vā paśubandhaiśca cāturmāsyena vā tathā /
traivārṣikādhikānnena somañca vidhivat pibet // 19

śūdrānna kiñcillipseta dadyāccedapyabhīpsitaṃ /
iṣṭiṃ vaiśvānarīṃ kuryādaśaktāvitaratra tu // 20

3. B ślākhyo.

yājayecca sajātīyān grāhyastebhyaḥ pratigrahaḥ /
rājanyavaiśyāvanyatra rāmakṣetrāditi sthitiḥ // 21

gṛhasthasyāpi nīcānāṃ sevāpadyapi garhitā /
tāṃ akurvan kramair anyaiḥ kurvīta dhanasañcayaṃ // 22

oghavad yāti cāpnoti draviṇaṃ na sthiraṃ kvacit /
kvacit kṣīṇaṃ bhaved daivāt kvacid vṛddhiṃ tadāpunyāt // 23

vṛttityāgaṃ na kurvīta draviṇārthe vicakṣaṇaḥ /
vindeta draviṇaṃ kālād vṛttistyaktā na labhyate // 24

jananīṃ janakañcāpi sthavirau gṛhiṇiṃ satīṃ /
śiśuṃ putrañca rakṣiṣyan kuryādvā vṛttihiṃsanaṃ // 25

mātaraṃ pitaraṃ vṛddhau bhāryāṃ sādhvīṃ sutaṃ śiśuṃ /
guruṃ vipraṃ prapannañca bhartavyān bhārgavo'bravīt // 26

gurvarthe na ca saṃkocaṃ vṛtteḥ kuryād akiñcanaḥ /
viprārthe ca kṛte'nyeṣāṃ kurvannapi na duṣyati // 27

yadyasti svaśarīrārthe yat kiñcit kevalaṃ gṛhe /
guruviprāvubhau tasya bhāgābhyāṃ paritoṣayet // 28

kanyādāne yathālābhaṃ gṛhṇīyāt sarvato dhanaṃ /
yāvad vyayaṃ tato gṛhṇannadhikaṃ sa ca duṣyati // 29

adṛṣṭarajasaṃ kanyāṃ dadyād eva prayatnataḥ /
gṛhastho bhrūṇahatyābhir anyathā paribhūyate // 30

strīdhanaṃ ca yathākāmaṃ dadyāt saṃprītipūrvakaṃ /
tadaśaktau yathāśaktir yatamānasya jāyate // 31

saṃrakṣan prāk tato dadyāt kanyāṃ strīdhanapūrvakaṃ /
śaktau satyāṃ tu naivartumatīṃ tāṃ sthāpayed gṛhe // 32

kanyādānennadāne ca vidyādāne'pyanicchataḥ /
pratyakṣaṃ vā parokṣaṃ vā śāsanaṃ na vidhīyate // 33

tasmād adūratassiddhiṃ abhilaṣyānupekṣayā /
yatamānaḥ pitā tasyāḥ kṛte na kleśamarhati // 34

nīcebhyaḥ padavīṃ dadyānnīcā dadyur yathātmane[4] /
dūrīkṛtya vaśikuryādeva nīcān vicakṣaṇaḥ // 35

dṛṣṭamātre samāhūya madhyamānantikaṃ nayet /
yathānantaviṣādaḥ[5] syāt snihyeyuste'pi ceyatā // 36

uttameṣvanavadyeṣu samyagātmānaṃ arpayet /
prāṇānapi dayālutvād yathaite dadyurañjasā // 37

nīcāṃśca madhyamān itthaṃ adhamānapi ca kramāt /
nīcaiśca madhyamair yogair uttamaiśca vaśaṃ nayet // 38

iyāneva hyaśaktasya vidhissarvārthasādhakaḥ /
tasmin siddhe yathākālaṃ siddhyet sarvaṃ yathāvidhi // 39

iti ṣaṣṭhasyādhyāyasya prathamaḥ pādaḥ

ATHA DVITĪYAḤ PĀDAḤ

[Putramāhātmyaṃ]

nyāyyenāsādya vittardhiṃ taistair yogairadhiṣṭhitaiḥ /
uktānuktāni kṛtyāni gṛhī nālpamapi tyajet // 1

śrautasmārtāni karmāṇi sarvāṇi vidhivaccaret /
yena kāmabhug atra syāt pretya ca svargamāpnuyāt // 2

trivargo'pyavirodhena dampatibhyāṃ aharniśaṃ /
samacittatayā bhāvyamabhinnavratavṛttibhiḥ // 3

na vidyate pṛthag strīṇāṃ trivargāvāptisādhanaṃ /
bhāvādutātideśād vā patyuryattu tadeva tat // 4

4. **B** yāthātmane.
5. **A** yathanantārviṣādaḥ.

sarvathāpyanukūlā syāt bhartustad gṛhamedhinī /
patireveśvaraḥ strīṇāmiti dharmyaṃ vacco'niśaṃ // 5

smaranti prātikūlyañca yatnena parivarjayet /
ākāṅkṣetāmubhāvetau putraṃ ca guṇavattamaṃ // 6

aputrayostu dampatyor na loko'styapakilbiṣaḥ /
pitṛbhiḥ patitau syātāṃ luptapiṇḍodakau ca tau // 7

pañcabhir daśabhiḥ puṃbhiḥ striyāḥ kāmo na pūryate /
tasmād dvayor bahūnāṃ vā sāpatnyaṃ pāpasādhanaṃ // 8

tathāpyadhivahed bhāryāṃ udūḍhāṃ prāg gṛhāśramī /
saṃbhāvyamāne putrasya tasyāmutpatyasaṃbhave // 9

tāmapyadhivahedevamadhivinnā yayādimā[6] /
anyayā[7]tāṃ na jīvantyor jyeṣṭhayor ubhayorapi // 10

sarvāsvetāsvapatyasya sandigdhe sati janmani /
gatayauvanaṃ ātmānaṃ gṛhasthassamavekṣya ca // 11

anujeṣvagrajaṃ dārakriyayā copapādayet /
sarvopāyasya vaiphalye svikuryād dattaputrakaṃ // 12

piṇḍakartur mukhaṃ dṛṣṭvā sa preyād iti hi śrutiḥ /
putra eva hi piṇḍasya kartā mukhyo'grajanmanāṃ // 13

putrasya mukhaṃ ālokya gṛhī muñcet kalebaraṃ /
mriyamāṇasya viprasya gṛhasthasya viṣīdataḥ // 14

suputragṛhamutsṛjya vapustyaktvābhyupasthite /
raurave ghoraghore kaḥ putrādanyaḥ priyaṃkaraḥ // 15

saśraddhaṃ śrāddhadānena pitṛsaṃtarpaṇena ca /
pāralaukika[8] gṛhyoktair vidhānair aṣṭakādibhiḥ // 16

6. **B** yatādimā.
7. **B** anyayā.
8. **A** pāralaukita.

kṣetrapiṇḍena tīrthānām sevayā dānatarpaṇaiḥ /
ebhir vihāya pretatvaṃ mṛto yāti parāṃ gatiṃ // 17

ato'tra loke'mutrāpi lālanīyaḥ suto mataḥ /
gamane putrakā yūyaṃ ciraṃ jīvata jīvata // 18

evaṃ rahaḥ prakāśaṃ vā sānukampaṃ vacomṛtaṃ /
āsvādya paritṛpyanti pitaraḥ karṇapāyinaḥ // 19

nivāpāṃbupradātāraṃ putraṃ dṛṣṭvā prayāsyataḥ /
āśvāso jāyate yasmāttasmāt putro mahattaraḥ // 20

tasmādaputro dattena putravantaṃ yathāvidhi /
sādhayet tvarayātmānaṃ prāptaṃ kālamalaṅghayan // 21

punnāma narakād yasmāt trāyate'tobhidhīyate /
putra ityauraso jātyā datto mantraprabhāvataḥ // 22

[Mātṛdāyādivyavasthā]

yeṣāntu bhāgineyāḥ syuḥ piṇḍadāstairapi svayaṃ /
apramattair yathākālaṃ bhāvyamatrārthagauravāt // 23

svīkāryo bhāgineyastair dattaḥ putra ivanyataḥ /
atantukartāpyātmānaṃ uddharediti hetunā // 24

kiñca strīṇāṃ vivāhastu samantraṃ karma netarat /
dattasvīkaraṇaṃ teṣu keṣāñcicca samantrakaṃ // 25

bhāgineyātmadāyādairapi dattavidhānataḥ /
tasmānna kevalā grāhyā bhaginītyāha bhārgavaḥ // 26

kasmiṃścit bhāgineye tu vartamāne tadāparāṃ /
kulatantuvidhānārthaṃ dattāṃ anumatāṃ viduḥ // 27

niṣādasthapatinyāyo neṣyate smṛtigauravāt /
bhaginī bhāgineyaśca niṣpattistatra karmaṇā // 28

na tayor janmanā tena yattayostadapekṣi tat /
ataḥ pumāṃsamādadyuretayā nānyayā saha // 29

sahodaraṃ sahodaryā yasmād dātṛṣu mukhyatā /
mātureva dvayostasmādeṣa ślāghyatamo vidhiḥ // 30

eke punardvayoḥ kāmāt bahvīnāṃ nṛṣu mukhyakaṃ /
dānaṃ icchanti nārīṇāṃ svīkārañca yathāmataṃ // 31

ayañca khalu pūrvasmādanyūno'styaparo vidhiḥ /
ūḍhāmajātaprasavāṃ dattāṃ gṛhṇāti yattathā // 32

ayaṃ tu pūrvato nyūnaḥ kiñcidityavagamyatāṃ /
prasūtāyāḥ parigrāhaṃ sarveṣāmadhamaṃ viduḥ // 33

ukteṣu teṣu sarveṣu samantraṃ karma yad bhaved /
dvārīkṛtya pumāṃsaṃ tat strīsaṃskārakṛtām vrajet // 34

rathyāsu vātavarṣābhyāṃ duṣpraveśāsu taskaraiḥ /
sannidhāne'pi dīpasya prakāśastu na yujyate // 35

rathyāprakāśanepyarthe dīpaḥ prāsādamūrdhani /
nidheyastatra yogyantad anyatropakariṣyati // 36

bhāgineyātmadāyādadattasvīkaraṇe tathā /
samantrakarma nānveti strīṇāmupayamo na yat // 37

tadeva puṃsi yogyatvād anyatropakariṣyati /
tasmāt pumāṃsamādadyuḥ striyaśca kulavṛddhaye // 38

yathākālaṃ yathākāmamiti bhārgavaśāsanaṃ /
sati svabhāgineye tu tamevātra niyojayet // 39

sahodarīvihīno'yaṃ yato na kulatantave /
prasūtāṃ sahasantānāṃ dadyād gṛhṇita cedṛśīṃ // 40

tatsantāneṣu puruṣo nāsti ceditaraḥ pumān /
dātavyaśca pratigrāhyastayā sākamiti sthitiḥ // 41

sūtriṇāṃ aviśeṣeṇa bhrātaivodakapūrvake /
bhārgaveṇa samāmnāto na pitrādikramo mataḥ // 42

vivāhe hi tayor mantrair vidyate ca karagrahaḥ /
agneḥ pariṇayo lājahomaścāśmādhiropaṇaṃ // 43

saptapadyubhayośśīrṣasaṃyogaścābhivīkṣaṇaṃ /
dhruvarkṣa[9] darśanaṃ paścād vāgvisarga iti kramāt // 44

avaśiṣṭakriyākāṇḍo mantrapūrva iti sthitiḥ /
tadanvayodbhavāṃ kanyāṃ saha bhrātrā samarpayet // 45

saha tena ca gṛhṇīyād anyathā karma niṣphalaṃ[10] /
veditavyaṃ yathāvacca prāyaścittaṃ dvayorapi // 46

yatra jātā tu tatratyāṃ tāmāha jamadagnibhūḥ /
yasyā vivāhe lājānāṃ havanaṃ mantrato bhavet // 47

tasyā dānepyupādāne bhrātṛsāhityamāśrayet /
anyathā niṣphalaṃ karma tadāvartanaṃ arhati // 48

jāyate tena saṃbandhaḥ karmajo na kadācana /
ayathāvidhidattāyāṃ svīkṛtāyāñca yoṣiti // 49

jāto na bhāgineyatvaṃ labhate na ca piṇḍadaḥ /
strīṇām saṃbandhavaiśeṣyaṃ puṃsāhityanibandhanaṃ // 50

puṃsassaṃbandhavaiśeṣyaṃ mantramātramapekṣate /
tathāpi tām striyaṃ hitvā pumāṃsaṃ naiva dāpayet // 51

dattañca naiva gṛhṇīyāt kulavṛddhistato na yat /
yadi vaṃśe sutā kācittadā tasyāṃ kadācana // 52

9. **B** dhruvarkṣe.
10. **A** *Commentator quotes the following stanza in support of the view:*
pitā tathā sodarabhinnanābhijau
dattaśca teṣāṃ tanayāḥ pitāmahaḥ /
pitṛvyatatputra sapiṇḍa sodaka
mātā ca mātāmaha mātulau kramāt //

jāyeta piṇḍadaḥ kopītyato nāpekṣyate pumān /
yeṣāṃ samantraṃ naivāsti kiñcit karma vidhānataḥ // 53

dattasvīkaraṇaṃ teṣāṃ mantrahīnaṃ vidurbudhāḥ /
tatrāpi dānasvīkārau kanyāyā eva cottamau // 54

ūḍhāyā madhyamau tau tu sūtavatyāstathādhamau /
tatrāpi sūtavatyāstu svīkāre saprajo vidhiḥ // 55

na kevalaṃ samantre'sminnucyate tasya kāraṇaṃ /
nānyaḥ saṃbandhavicchedī putrasya svasya cobhayoḥ // 56

mātā pradīyamānā tu saṃbandhāntarasaṃgame /
saṃskāraṃ kāraṇīkṛtya saṃprasthāpayituṃ kṣamā // 57

bhrātrā jyeṣṭhena mātrā vā mātulenāpi vā bhavet /
naite vicchettumarhanti tasyāḥ putre tadīyatāṃ // 58

yathā janmagṛhasthāyāstasyā dāyādināṃ nṛṇāṃ /
putrasyaiva tu mukhyatvaṃ tathā dānāt parañca tat // 59

bhavedeva tayā pūrvaṃ saṃbandho yādṛśo'sya tu /
tasya dānāt paraṃ kiṃ vā tādṛśatve vighātukaṃ // 60

hīne'pi mātṛsaṃbandhe vaibhavād dānakarmaṇaḥ /
yathāvat putra saṃbandhaḥ sthāsyatyevetyasaṃśayaḥ // 61

hīnatāprāpaṇe putrasaṃbandhasya tu saikikā /
kṣamate sādhu saṃkalpasamayādyair na cetarā // 62

asiddhaṃ sādhayitvaiva siddhamūnayituṃ kṣamā /
tasmāttad dānamevātra tayāpekṣyaṃ na cetarat // 63

yadyo[11] janmagṛhasthebhyo mānassaṃbhāvyate tayā /
putrasya siddhasaṃbandhastairasya svayameva ca // 64

11. **B** yādyā.

ato na tebhyo dātavyaḥ kāraṇaṃ ghaṭanāditi /
santānāstu sasantānāmanuyāntyeva dharmataḥ // 65

kṛtākṛtaprasaṅgitvamatastat kāraṇaṃ mataṃ /
tasmāt prasūtāsvīkāre tatsantānāṃśca dāpayet // 66

mantrakarmavihīnānāṃ puṃdānādānayoriha /
kāmacāraḥ pareṣāṃ tu pūrvoktaṃ vartma vistarāt // 67

iti ṣaṣṭhasyādhyāyasya dvitīyaḥ pādaḥ

ATHA TṚTĪYAḤ PĀDAḤ

[Pitṛdāyādivyavasthā]

na dadyād agrajaṃ putraṃ anyasmai dharaṇīsuraḥ /
na lobhāt parigṛhṇiyād dāsyamānamāpi svayaṃ// 1

yasmin jāte tu tadvaṃśyāḥ pitaro muditāśayāḥ /
kulatantukaro'smākaṃ nivāpāṃbu pradāyakaḥ // 2

asya putraiśca pautraiśca modayiṣyāmahe vayaṃ /
ityevābhyudayaśrāddhaṃ svīkuryussa kathaṃ sutaḥ // 3

anyasmai pitṛśāpāya dadyāt kaḥ svīkarotu ca /
pitṛkarmavihīnānāṃ tat prasādānapekṣiṇāṃ // 4

aihikāmuṣmikasukhasamṛddhiḥ setsyate kathaṃ /
ekaputro nijaṃ putramanyasmai nopapādayet // 5

upapāditaṃ apyenaṃ tyajed vidvānanākulaḥ /
parahṛnmāṃsamuddhṛtya svadehaṃ poṣayet kathaṃ // 6

udvāhe yāvadākhyātassaṃbandha ucitaḥ purā /
tādṛk saṃbandhinaṃ putraṃ svīkuryāt bhūsuro gṛhī // 7

ayamevottamaḥ panthā itarastvāpadiṣyate /
dauhitro bhāgineyaśca ninditau sutakarmaṇi // 8

atyāpadyapi putratve bhāgineyaṃ vivarjayet /
iti brāhmaṇamaryādā saṃkṣepeṇa nirūpitā // 9

dānasvīkaraṇe pautre vidhistūpari vakṣyate /
kṣetrajaḥ kṛtrimaḥ putraḥ svayaṃdatta iti trayaḥ // 10

putradharmeṣu viprāṇāṃ niṣiddhā bhargavarṣiṇā /
sahoḍhastu sahoḍhaśced vidhinā putratāṃ vrajet // 11

ūḍhāyāmauraso yādṛg vidhātā tādṛg eva saḥ /
aurase vā sahoḍhe vā putre jīvati nāparaṃ[12] / 12

svīkuryādavidhānānna putraḥ syāt svīkṛto'pyasau /
svīkartā tasya dātā ca sa ceti puruṣāstrayaḥ // 13

prāyaścittaṃ vinā paṅktiṃ na labhanta iti smṛtiḥ /
putrasya sveṣu dāreṣu sandihānena saṃbhavaṃ // 14

svīkṛte dattaputre tu jātaśced aurasaḥ sutaḥ /
kanīyānapi vipreṇa jeyeṣṭhatāparikalpanaṃ // 15

tasminnevaurase kāryameṣā dharmasya paddhatiḥ /
mriyamāṇaprajāṃ dṛṣṭvā bahukṛtvo mṛtaprajāṃ // 16

prathamāṃ adhivindeta dvirdvitīyāṃ sakṛt parāṃ /
kāraṇāni ca varjyāni prajānāśasya yatnataḥ // 17

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12. A *Commentator quotes* Yājñavalkyasmṛti *as follows:*
aurasaḥ putrikāputraḥ kṣetrajo gūḍhajastathā //
kānīnaḥ pañcamaḥ proktaḥ ṣaṣṭhaḥ paunarbhavasmṛtah /
dattaḥ krītaḥ kṛtrimaśca syayaṃdatta itīritaḥ //
sahoḍhajo' paviddhaśca putrā dvādaśa kīrtitāḥ //
another view is quoted as:
"kānīnaḥ kanyakājāto mātāmahasuto yataḥ"
yet another statement is as follows:
"piṇḍadoṃśaharasteṣām pūrvābhāve puraḥ paraḥ".

karmāṇi yāni yāni syuḥ smṛtisiddhāni jānatā /
teṣāmalopaḥ prathamaṃ prāyaścittaṃ ca lopite // 18

sadāraputrapautrāṇām[13] svadattakṣetravāsinām /
uccaistarāṃ prarudatāṃ vivāsaḥ putraghātakaḥ // 19

sāmudrasalilasnānaṃ[14] kṣaurañca pretadhāraṇaṃ /
patnyāmāpannasatvāyāṃ varjyam vipreṇa jānatā // 20

ādhānarkṣe tu vijñāte tatra nābhyaṅgamācaret /
guruvare tu tailasya na bhājanamapi spṛśet // 21

pitryamannaṃ na bhuñjīta parakīyaṃ nimantritaḥ /
vāsasānāhatenāṅgamācchādya śayanaṃ tyajet // 22

garbhiṇyāṃ na ratiṃ kuryānnāgnernirvāpayecchikhāṃ /
pavitramupavītañca na badhnīyānna mekhalāṃ // 23

gṛhiṇī ca sasatvā na karma kuryāttathāvidhaṃ /
na ghṛtaśrapaṇaṃ kuryāt kūśmāṇḍaṃ na ca khaṇḍayet // 24

kūpodakaṃ na prekṣeta sandhyāyāṃ śayanaṃ tyajet /
muktakeśā na seveta nidrāṃ nottānaśāyinī // 25

ucchiṣṭahastā nekṣeta bhāskaraṃ na vinā patiṃ /
paśyet somaṃ vasiṣṭhañca sarvathā natvarundhatīṃ // 26

evamāpannasatvāyāṃ patnyāṃ ye gṛhamedhinaḥ /
atandritā askhalantaḥ svadharmāt syuranāpadaḥ // 27

dharmaśca teṣāmadhunā saṃkṣepeṇa pradarśitaḥ /
vistaro vistarādeva vedyo bhārgavaśāsanāt // 28

13. A pātrāṇām
14. A *Commentator quotes another* smṛti *text on follows in support of this view:*
udanvadambhasi snānaṃ vapanaṃ pretadhāraṇaṃ
antarvatnyāḥ patiḥ kurvannaprajo bhavati dhruvaṃ.

āsthāya dharmānityuktān sākalyenānuvāsaraṃ /
tāvad yāvad prasutiḥ syād daṃpatī nāparādhyataḥ // 29

yayor eteṣu na śraddhā śraddhābhaṅgo'pi vā kvacit /
aprajāvihatau syātāṃ pretya vā kṛtaniṣkṛtī // 30

iti ṣaṣṭhasyādhyāyasya tṛtīyaḥ pādaḥ

ATHA CATURTHAḤ PĀDAḤ

[Śiśuparipoṣaṇaprakāraḥ]

grahāveśādi vipadaḥ saṃrakṣettanayaṃ sadā /
bādhāścāsya yathākālamāmūlaṃ māntrikair nudet // 1

ūrmikāñca sarudrākṣaṃ kaṇṭhe sandhārayet sadā /
kaṭisūtre ca śarddūladantān kaṇṭhe ca tannakhān // 2

raṃbhāpatreṇa kaupīnamathavānyaiśca tadvidhaiḥ /
niṣiddhaṃ prāg upanayāccelākaupīnadhāraṇaṃ // 3

pratimāsañca janmarkṣe śive rudrābhiṣecanaṃ /
bilvamālānivedyādīn dūrvāhavanameva ca // 4

ādityasevāmāyuṣyamanyat sarvañca kārayet /
rakṣedāgantukāpadbhyassa yato nākṣamastadā // 5

svāpayennāndhakāre vā vijane vā kadācana /
mitaṃ śvādu hitaṃ medhyamanucchiṣṭamavīkṣitaṃ // 6

bubhukṣitair janaistādṛg bhakṣyañca viniyojayet /
krīḍāparicchadaistaistair mano'muṣya vinodayet // 7

bibhīṣikābhūtajantuvyākhyānaistrāsayenna taṃ /
ramyāstathā sumadhurāḥ śrāvayecca dine dine // 8

avyaktavarṇamadhurair vacanair dhūlidhūsaraiḥ /
aṅgairaṅkādhirūḍhasya tanayasya mṛdusmitaiḥ // 9

dinānyutsavakalpāni prayānti gṛhamedhinām /
rājavat pañca varṣāṇi daśa varṣāṇi dāsavat // 10

prāpte tu ṣoḍaśe varṣe putraṃ mitravad ācaret /
uddhartavyo yathā svātmā vidvadbhiḥ pratiṣiddhataḥ // 11

tatastathātmanaḥ putrānuddhareccāprayatnataḥ /
veṇustambasya dāvāgnir yathā nāśāya kalpate // 12

duṣputraḥ kulanāśāya kalpate niyataṃ[15] tathā /
bālassadvaṃśajāto'pi bālye kupathago yadi // 13

kenāpi nārjavaṃ gacchecchibikādaṇḍavat punaḥ /
apathe vāsanāṃ dṛṣṭvā nopekṣeta tadātmajān // 14

saivā prābalyamāsādya yad durucchedatāṃ vrajet /
śubhāśubhābhyāṃ mārgābhyāṃ sarit sarati vāsanā // 15

tāṃ vijānan prayatnena yojayet śubhavartmanā /
satputreṇa yathā śuddhir ubhayor vaṃśayor bhavet // 16

asatputreṇa cāśuddhisthathaivāvyabhicārataḥ /
dvijatvañcāsya saṃskārair jāyate nātra saṃśayaḥ // 17

baijikaṃ gārbhikañcaino yattair evāpanudyate /
saṃskṛto mukuraḥ pāṃsutailasaṅgānmalīmasaḥ // 18

jāyate'gniśikhāyogād rūpahāniṃ bhajeta ca /
asatasaṅgāt prayatnena tasmāt putrān nivārayet // 19

apramattaḥ prayatnena gehinī ca tadā tadā /
prāg aṣṭamābdād bālena yadyad ācaritaṃ bhavet // 20

15. A yiyatam.

tasya tasya phalaṃ kṛtsnaṃ pitarau samanuvrajet /
dharmye[16] vartmani tasmāt sa tābhyāmeva pratiṣṭhitaḥ // 21

netavyo dṛḍhayatnena tadvadeva ca bālikā /
gṛhamagniṃ dhanaṃ patnīṃ putrān putrīṃśca sarvadā // 22

svaṃ ca rakṣan ya ātiṣṭhet sa gṛhī netaro gṛhī // 22 ½

iti śāṅkare dharmaśāstre laghudharmaprakāśikāyām
ṣaṣṭhasyādhyāyasya caturthaḥ pādaḥ /
ṣaṣṭho' dhyāyaḥ samāptaḥ //

16. B dhārmye.

SAPTAMO'DHYĀYAḤ

PRATHAMAḤ PĀDAḤ

[Gṛhakartavyavidhiḥ]

gṛhavāstuni kuṭyartham na dadyāt kvacana sthalīm /
kasyacid viprakṛṣṭasya jātvananyagaterapi // 1

goghnādinaṃ brahmahaṇaṃ pulkasaṃ ca vanecaraṃ /
viprastriyaṃ ca kulaṭāṃ vāstau nākrāmayed gṛhī // 2

veśmabhūsīmarakṣārthe goghnantu na niyojayet /
prānte vṛtikriyāyāṃ ca pulkasañcāpyanāpadi // 3

na bījaṃ madhusallakyā vapet sadanavāstuni /
svayaṃ jātāṃ tu tāmāśu cchedayenna tu pālayet // 4

madyārthe mañjarīcchedaṃ kārayenna gṛhī kṣitau /
viditvā tatpratīghātaṃ kurvīta ca vicakṣaṇaḥ // 5

yajñāṅgaśca latāvṛkṣāṃstasyāmutpādayet svayaṃ /
jalāśayānyamedhyāni sarvadā tatra varjayet // 6

jalamatridinacchedyaṃ aspṛśyaṃ yasya vāstuni /
vartate tad gṛhe devā na gṛhṇanti vaṣaṭkṛtiṃ // 7

kālenāśuddhimāpanne yāpanīye jalāśaye /
gṛhabhūmau tamācchādya kenāpi divasaṃ nayet // 8

gṛhabhūdīrghikāprānte śūdraveśma na kārayet /
antaraṃ na diśettasmājjalāvataraṇasya vā // 9

kāsāro dīrghikā cāṅghrijanmano gṛhavāstunaḥ /
avatārapathaṃ prāpya prāpnuyādapavitratām // 10

ṛtumatyā vṛṣalyāstu pādanyāsaṃ gṛhāṅkaṇe /
dāhakasya ca śūdrasya vārayet gṛharakṣakaḥ // 11

etena śauṇḍikādyāśca vyākhyātā rajakasya tu /
snānāmbaranidhānārthe vipulañcet gṛhāṅkaṇaṃ // 12

dūrataḥ kvacana prāptiriṣyate nanyadā tu sā /
viprakṛṣyāḥ spṛśeyur na vinā vṛṣalamālayaṃ // 13

praveśaṃ viprakṛṣyāṇāṃ agnyagāre na kārayet /
anyatrāpi vinā śūdraṃ daṇḍahastaṃ na vārdhakiṃ // 14

lohakārañca tasyānuyāyinaṃ saha sādhanaṃ /
sandhānikāmahāsūtrasahitañca śilācchidaṃ[1] // 15

sarvatra viprakṛṣyāṇāṃ sannikarṣamupeyuṣāṃ /
preveśaṃ vārayedantar naiva takṣṇā sahāgatān // 16

vijātīyāṃśca śūdrāṃśca satyarthe tu praveśayet /
yathā na ca spṛśeyuste śayyāvastrādikaṃ tathā // 17

svayaṃ sañcārayed gehī nayecca bahir eva tān /
uddhārayeyuḥ patrāṇi bhuktavadbhir abāndhavaiḥ // 18

catuśśālāntarāle ced ucchiṣṭānnakaṇādibhiḥ /
tatsthāne gomayāṃbhobhir lepanaṃ kārayecca taiḥ // 19

dāsībhir athavā svābhir nānyaḥ patroddhṛtau mataḥ /
athavā śuddhahastena kenacit kārayecca tāṃ // 20

teṣāṃ utthānataḥ pūrvaṃ tadīyena svakena vā /
hastaprakṣālanāṃbūni gaṇḍūṣitajalāni ca // 21

pādāvanejanaṃ cāṃbu viprādanyasya kasyacit /
nālametat trikaṃ soḍhuṃ vipragartāṅkaṇasthali // 22

1. A silācitaṃ.

mūtraṃ purīṣaṃ[2] niṣṭhyūtamiti sarvasya ca trikaṃ /
aprakṣālya tu nocchiṣṭaṃ bhājanaṃ sthāpayed gṛhe // 23

sandhyayor ubhayor nāpi rātrāvaśanataḥ paraṃ /
prātassāyañca sammārjya prokṣayed gomayāṃbhasā // 24

gṛhāntarāle sarvatra prātar eva gṛhāṅkaṇe /
tisṛbhi[3]stisṛbhir dikṣu vidikṣu ca dinātyaye // 25

vartibhir ghṛtasiktābhir jvalitābhiśca madhyataḥ /
gartāṅkaṇasya nyastābhiḥ prīṇayed gṛhiṇī śuciḥ // 26

santānadevatā nityaṃ yatavāg gṛhapālinī /
jalamagniśca śāliśca vrīhir vā śuklataṇḍulāḥ // 27

dadhi pañcakamityetanniśi nocchedamarhati /
janmarkṣe bhaumabhṛgvośca vārayor na gṛhe gṛhī // 28

atītaśayanasthānaṃ hitvā'nyatra śayīta ca /
retasaḥ kṣatriyādīnāṃ na sekasyāntaraṃ diśet // 29

catuśśālāntare śūdrāṃ vāsayettu pṛthag gṛhe /
taskarādi praveśe tu prāyaścittaṃ ca vakṣyate // 30

tacca kuryād yathācāramanyacceti dṛgiritā // 30 ½

iti saptamasyādhyāyasya prathamaḥ pādaḥ /

ATHA DVITĪYAḤ PĀDAḤ

[Gṛhyāgnirakṣā]

vaitānikāgnessaṃrakṣā vedyā vākyācca vaidikāt /
gṛhyāgnirakṣaṇaṃ kiñcid uktamanyad ihocyate // 1

2. AB niṣṭyātaṃ.
3. B titṛbhi.

yathā sādācca vicchedād rakṣyo vaivāhiko'nalaḥ /
tathetarāgnisaṃyogad rakṣya eṣa prayatnataḥ // 2

tathātyalpālpamadhyebhyo mahadbhyaścāpyanāratam /
rakṣyo mahattamebhyaśca doṣebhyassa vipaścitā // 3

mayūrānyakhagocchiṣṭamāghrātaṃ cākhubhojinā /
castuṣpādbhir api spṛṣṭamajāṃ cāśvaṃ vinetaraiḥ // 4

havir anyabalau kīrṇaṃ śigrugṛñjanayuk ca vā /
spṛṣṭaṃ nakulyā bhūspṛṣṭaṃ vraṇaspṛṣṭaṃ athāpi vā // 5

kṣatabindukṛtasparśaṃ spṛṣṭaṃ pādena buddhitaḥ /
kunakhaspṛṣṭamaspṛśyabhūmau patitaśeṣitaṃ // 6

haviḥ paryuṣitaṃ cānnamacaturthaiśca jantubhiḥ /
sahapakvaṃ havir likṣāmakṣikāmaśakādibhiḥ // 7

ūhaḥ pipīlikāvyāptataṇḍulena kṛtaṃ haviḥ /
uṣṭrikābaḍavārvāṇimeṣādīnām payastathā // 8

nāryāśca goḥ punar duḥkhadugdhaṃ cāvatsaśeṣitaṃ /
anyavatsasya cocchiṣṭamāśaucinyāśca goḥ payaḥ // 9

ghṛtaṃ vā dadhi vānagnipakvaṃ vā kākaśeṣitaṃ /
silindhraṃ hiṅgu nirmālyamiti doṣāssamīhitāḥ // 10

ebhyo'lpakebho gṛhyāgnidūṣakebhyo gṛhāśramī /
rakṣet prayatnād daivena tad yoge niṣkṛtiṃ caret // 11

tathā ghṛtācikā vamrī makṣikā nīlamakṣikā /
talpakotthāḥ kacotthāśca[4] yūkāścāpi ghuṇāhvayāḥ // 12

prāṇinaśca pataṅgādyāḥ piṇḍasaṃvarttakonmukāḥ /
kṣudrakaṇṭakavātūlamakvaṇā[5] hvatanūruhaḥ // 13

4. B kucottha.
5. B makkuṇ.

svedāṃbu copayuktārdravasanāṃbu mukhāṃbu ca /
anadhyayanavelotthavādaḥ pādena laṅghanaṃ // 14

ākhorviṭ ca tad eteṣāṃ saṃsparśādeśca yogataḥ /
rakṣed yathāyathaṃ prāpte niṣkṛtiñca samācaret // 15

aśrūṇi karṇanāsākṣimalāni nakharaṃ tathā /
ākhubhakṣakaviṇmūtrayogo'ṇuprāṇināṃ śavaḥ // 16

tathocchiṣṭañca viprāṇāmete vedyā havirbhujaḥ /
sākṣāt sparśe na doṣāya kalpante gehinām iti // 17

tatrāpi jāte daivena vismṛter vā pramādataḥ /
niṣkṛtiṃ niṣkṛteḥ kāṇḍe vakṣyamāṇām samācaret // 18

śūdreṇa pakvamagnau yadanārdramathavārdrakaṃ /
sāṃbhaḥ snehaprayogeṇa śūdrocchiṣṭamapīdṛśaṃ // 19

sāṃbhaḥ pakvamadurgandhi ciraparyuṣitaṃ tathā /
patitānāmamiṣāñca dāhād rakṣyo hutāśanaḥ // 20

tatrāpi niṣkṛtiṃ kuryād daivādāpatite punaḥ /
sṛgāle ḍuṇḍubhe grāmasūkare caraṇāyudhe // 21

vānare cānalaṃ sakṣāt spṛṣṭavatyapi cācaret /
ebhir āyatane doṣaṃ nītepi ca yathāvidhi // 22

tathā mṛtasya śūdrasya caṇḍālāyatanasya ca /
jātitaḥ patitasyāpi yenakenāpi karmaṇā // 23

sūtikādāhakodakyākharāṇāṃ cāsṛjastathā /
māṃsasyāsthnaśca viṇmūtraretomajjārasasya ca // 24

pūtighrāṇāṃbunaścopasparśenāgniṃ vināśataḥ /
saṃrakṣet sa caturthaścet sthālīpāko'sya niṣkṛtiḥ // 25

kartavyaḥ pavamānākhyasūtrajāte yathoditam /
śāvāśucer upasparśāt sūtakāśaucināpi vā // 26

gṛhasthaḥ pālayed agniṃ viprakṛṣyebhya eva ca // 26 ½

iti saptamasyādhyāyasya dvitīyaḥ pādaḥ

ATHA TṚTĪYAḤ PĀDAḤ

[Agnyaśuddhiḥ]

pādaṣaṭkād[6] bahistiṣṭhet śūdro'gneḥ patitastathā /
padatrayādvā sacchūdro rajakaḥ padaṣaṭkataḥ // 1

padadvādaśakānnārī bahistiṣṭhed rajasvalā /
aṣṭādaśakṛte bāhye padānāṃ sūtikā caret // 2

caturviṃśatikātteṣāṃ dāhakaḥ pracared bahiḥ /
takṣaśca lohakāraśca svarṇakāraśca kāṃsyakṛt // 3

[7]śilācchicchauṇḍikaścātha tato dviguṇato bahiḥ /
śvapacaḥ pulkaso vyādhaścaite ṣaṭriṃśatā padaiḥ // 4

mitād bahir anuktāstu catuṣṣaṣṭyā tu kecana /
icchanti śvapacādīnāṃ viprakarṣaṃ padair budhāḥ // 5

sādhāraṇopavarṇānāṃ sarveṣāṃ na tu kevalam /
gṛhyāgner eva boddhavyassamudācāra īritaḥ // 6

yathāpramāṇabāhyasthāste'mī vaivāhikānalam /
nopaspṛśeyustatrāpi jāte niṣkṛtiriṣyate // 7

upasparśena viprasya snānayogyasya naśyati /
taṃ varjayet prayatnena taṃ rakṣed apramādataḥ // 8

6. B ṣaḍkāt.
7. A B śilācit.

parihārād bahiṣṭhasya nāśuddhyupahatasya ca /
upasparśena śūdrasya caturthe niṣkṛtiṃ caret // 9

jātito vedabāhyānāmābhāsottamajanmanāṃ /
mā bhūd agner upasparśo bhūte niṣkṛtiriṣyate // 10

viprasyānupanītasya sakṣātsparśepi sā matā /
narasya tair upasparśe vahnimuddharatopi vā // 11

naukāyāne tu gṛhyāgnimuttarottaramāhite /
tṛtīye bhājane nyasya naukāṃ śūdreṇa vāhayet // 12

avibhakto ya āśaucī tasya sparśo'gnināśakṛt /
upasparśe vibhaktasya yathāvanniṣkṛtiṃ caret // 13

vakṣyate sūtakāśaucinopasparśepi niṣkṛtiḥ /
akṛtvā śaucamutsṛṣṭamalasya sparśane'nalaḥ // 14

naśyatyeva tato rakṣed bālaścedastī niṣkṛtiḥ /
traivārṣikasya bālasya dhātrīṃ spṛṣṭvā rajasvalāṃ // 15

agneḥ sparśe tathā paṃcahāyanasyāpi ceṣyate /
sparśe pañcādhikābdasya tadānīmeva cetarāṃ // 16

tadaivāpi ca śūdrāñca naśyatyeva hutāśanaḥ /
niṣkṛtistu[8] śiśoḥ sparśe kartavyocchiṣṭatājuṣaḥ // 17

kumārī dhyānahome tu yogyeti na niṣidhyate /
doṣāṇāmiti diṅmātramagner atra pradarśitaṃ // 18

kāṇḍe tu niṣkṛteste'mī vakṣyante tāratamyataḥ /
śāmyanti samidāhutyā kecidanye sruvāhavaiḥ // 19

ubhayaistaiḥ pare kecit pūrṇāhutyaiva kecana /
pavamānādika sthālīpākair api tathetare // 20

8. A niṣkṛnistu.

vicchedakāriṇaḥ kecidītī sāmānyasaṃgrahaḥ /
doṣāṇāñca laghutvādi dharmaśāstrānurodhataḥ // 21

laukikavyavahāracca budhvā niṣkṛtimācaret /
prāg eva niṣkṛtyarhebhyo doṣebhyaḥ pālayeta cet // 22

sa eva prathamaḥ kalpo ye'gnyuccehedakarāḥ punaḥ /
doṣāstebhyaḥ prayatnena gopāyeccānalaṃ sadā // 23

iti saṃgrahataḥ proktaṃ gṛhyāgneḥ parirakṣaṇam /
śṛṅgagrāhikayā naite sarve bodhayituṃ kṣamāḥ // 24

tathāpyupari bhūyiṣṭhā vakṣyante svayamūhane /
sāmānyajñāpanāyaiva prāyo mandadhiyāṃ hi tat // 25

iti saptamasyādhyāyasya tṛtīyaḥ pādaḥ

ATHA CATURTHAḤ PĀDAḤ

[Bhāryābharaṇaṃ]

itihāsaiḥ purāṇoktair asakṛccopavarṇitaiḥ /
vyabhicāraṃ sadā patnyā manaso'pi nivartayet // 1

yāpayet saha dāsībhiḥ sacchatrāvaraṇāṃ bahiḥ /
dūraṃ dāsaiśca viśvasthaiḥ pravayobhiḥ kṛtātmabhiḥ // 2

ānīyamāno vāso na śuklādanyattu dhārayet /
karayoḥ kaṅkaṇān kāṃsyanirmitān navanisvanān // 3

dhārayed athavā rūpyamayān naiva hiraṇmayān /
nāsikābharaṇaṃ keśonnahanaṃ tilakakriyāṃ // 4

vāsaḥ praveṇikābandhaṃ varjayeta kulāṅganā /
sauvarṇe saptake dhārye karṇapālyor anādaram // 5

saptakā[9] sahitaṃ sūtraṃ kaṇṭhe kārpāsatantujaṃ /
saṃgrāme devayātrāyāṃ nāṭakīyārthadarśane // 6

udyānabhūvihāre ca gānakandukakeliṣu /
jalakrīḍāpaṇaprāptirājadvārapraveśane // 7

mlecchabhūyiṣṭhamārgeṇa gamane ca pravartanaṃ /
kārayenna vaśī bhāvamadhigacched gṛhī striyaḥ // 8

pādaṅgulīyakaṃ gulphakiṅkiṇīmapi nūpuraṃ /
cūḍāratnañca sīmantagarbhikāñca lalāṭikāṃ // 9

nābhiveṣṭanamanyacca tādṛk sarvaṃ na dhārayet /
antargarbhitakeśāgrāṃ vartayecchucikarmasu // 10

dvijāṅganānāmācāraḥ samyag yo'yamudīritaḥ /
avāntarakulastrīṇām[10] sama eva mato hi saḥ // 11

nātitīkṣṇo na cātiva mṛduḥ sarvatra sarvadā /
arandhradāyī pāpasya gṛhastho gṛhīṇīṃ nayet // 12

kāmān asyā yathāśakti sādhayed anasūyayā /
bījasaṃgrahaṇe tailaghṛtakṣīrādikarmasu // 13

dāsīṣu cānnapāne ca paribhukte ca vāsasi /
vācāpi manasā cāsyāḥ prabhūtaṃ upapādayet // 14

yathācāraṃ vratādīni sarvāṇyasyāśca vartayet /
evaṃ kuṭumbī saṃrakṣan dārān śarma samāpnuyāt // 15

asvargyamayaśasyañca kulaṭātvaṃ kulastriyaḥ /
kulanāśakaraṃ tasya nāvakāśaṃ kadācana // 16

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9. **A B** saptamāsahitaṃ.
10. **A** *Commentator quotes a work called* Jātinirṇaya *to explain the class of people as follows:*
avāntarāvubhau nyūnāvācāraiḥ karmaṇa dvijau /
tayoś śaivadvijo vṛtteragrimastvaparodhataḥ //

dadyāt pratīkṣed atyarthaṃ parapuṃbhāṣaṇādikaṃ /
paranārīratir bharturanyapuṃskāmatāṃ nayet // 17

api svadharmacāriṇyāḥ kandarpo hi balī mataḥ /
tasmāt svadāraikarato lālayan svakuṭumbinīṃ // 18

sādhayan kāmitān asyā na loke vācyatāṃ vrajet /
yasya rāṣṭre tu cāritracalitā bhūsurāṅganāḥ // 19

kiṃ tena rakṣitaṃ rāṣṭraṃ tamo'ndhaṃ praviśennṛpaḥ /
strīṇāṃ cāritraśuddhau[11] tu loko'yaṃ sampratiṣṭhitaḥ // 20

asūkṣmadhiṣaṇā nemaṃ vidur dharmaṃ sanātanaṃ /
rāmakṣetre viśeṣeṇa cāritraparipālane // 21

ācārabhedā bahavo vihitā bhṛgusūnunā /
sthātavyamapramādena sarvaistat paripālane // 22

iti śāṅkare dharmaśāstre laghudharmaprakāśikāyāṃ
saptamasyādhyāyasya caturthaḥ pādaḥ //
saptamodhyāyaḥ samāptaḥ //

11. A *Commentator quotes the following stanza to illustrate the various stages of amorous feelings:*
smaraṇaṃ kīrtanaṃ keliḥ prekṣaṇaṃ guhyabhāṣaṇaṃ /
saṅkalpodhyavasāyaśca kriyānirvṛttireva ca //
etanmaithunamaṣṭāṅgaṃ pravadanti manīṣiṇaḥ //

AṢṬAMĀDHYĀYAḤ

PRATHAMAḤ PĀDAḤ

[Smārtavicāraḥ]

samprāpte vyabhicārasya saṃśaye gehabhṛt svayaṃ /
samānābhijanān prāpya puraskurvan purodhasaṃ // 1

svīyasaṃśayamāvedya tānānīya tu pañcaṣān /
vāgminaḥ kuśalān satyaratāṃśca sapurohitān // 2

sādhvīr dāsīr pṛthaṅ[1] nītvā tisrastair anuyojayet /
svīyasaṃśayanirdeśapūrvakaṃ rahasi kvacit // 3

tābhiḥ prabalatāṃ nīte sandehe'smin kuṭumbinaḥ /
gṛhiṇīṃ pañcame veśmanyanuveśya nivāsayet // 4

atha taissaha nirgamya rājānaṃ sadasi sthitaṃ /
āvedayed gṛhī svīyaṃ saṃśayaṃ tu tathāvidhaṃ // 5

yathā mucyeta sandehād asmādeṣa janastathā /
kṛtvā dharmasya rakṣā ca tāryetyabhyarthayeta ca // 6

nṛpo'tha caturo dūtair ānāyya pariniṣṭhitān /
mīmāṃsakāṃśca smārtañca preṣayet tad gṛhaṃ prati // 7

viprañca svapratinidhiṃ vastraṃ datvāvaguṇṭhakaṃ /
teṣu mīmāṃsakāḥ praśnān kalpayeyuḥ svayā dhiyā // 8

rājapratinidhiṃ vipraṃ smārtañca rahasi kvacit /
grāhayeyuśca tiṣṭhantastad bahirveśmani kvacit // 9

1. A pṛdaṅ.

devālaye vā yat satyaṃ tatprakāśanatatparāḥ /
sākṣiṇaḥ sūryacandrādīn[2] prārthayanto dhṛtavratāḥ // 10

ādhāya manasī praśnān smārto rājñaśca pūruṣaḥ /
ubhāvetau gṛhasthaśca praviśeyur gṛhañca tat // 11

kuḍyenāntaritaḥ smārto dvāropānte niveśitām /
parokṣamupaviśyātha pṛcchedar[3]thān hṛdi sthitān // 12

rājapratinidhistasya sannidhau maunamāśritaḥ /
vastrāvaguṇṭhitaśirā niviśetāvadhānataḥ // 13

asamīcīnatāprāptau praśnasyaiṣa kvacit kvacit /
apanīya śirovastraṃ bhūtale nikṣipet sudhīḥ // 14

taṃ dṛṣṭvā samanudhyāya yathā mīmāṃsakoditam /
tathaiva pṛcchet smārtañca jāyamāne'sya sauṣṭhave[4] // 15

sa tu tad vastramuddhṛtya bhūyaśca śirasi kṣipet /
sandhigdhadoṣayā dattānyuttarāṇi ca tāvubhau // 16

dhārayetāṃ prayatnena smārto mīmāṃsakān prati /
nivedayecca tatrāpi tasya dharmaḥ puroditaḥ // 17

evaṃ yāvat prayatnena doṣassammatireva vā /
cchedo vā saṃśayasya syāttāvatparyantamācaret // 18

svīkriyeta yadaivāgaḥ pṛṣṭā dharmyeṇa vartmanā /
tadā tāṃ sammukhībhūya pṛcchet prathamapūruṣaṃ // 19

2. A *Commentator quotes a stanza to elucidate the view:*
ādityacandrāvanilānalau ca
dyau bhūmirāpo hṛdayaṃ yamaśca /
ahaśca rātriśca ubhe ca sandhye
dharmaśca jānāti narasya vṛttaṃ.
3. A pṛśced.
4. A B sanṣṭane.

tasminnukte tadanyaścedastī taṃ cāpi vācayet /
evamāgasmṛta[5]ssarvāṃstanmukhācchruṇuyāt kramāt // 20

kālamanyacca samproktaṃ[6] sarvaṃ cāpyavadhānataḥ /
śrutvā hṛdi nidhāyātha sthāne saṃśayamāgataṃ // 21

mīmāṃsakāśca vijñāpya pārśvasthe rājapūruṣe /
prathamo'yaṃ dvitīyo'yamiti rītyā tu tanmukhāt // 22

śrutaṃ yathā tathā sarvaṃ atha tair akhilairapi /
rājāpi copasartavya āvedyaṃ tatra cākhilaṃ // 23

āvedanasya samyaktve vaiparītye ca pūruṣaḥ /
rājñastatra na sākṣī syātte tu mīmāṃsakāstathā // 24

anāvṛtaśirā eva tasmāttatra praviśya saḥ /
smārtenāvedyamāneṣu dattakarṇaṃ vaset kvacit // 25

āvedanasyāsamyaktve smārtaṃ mīmāṃsakāḥ svayaṃ /
smārayeyuḥ śrutaṃ samyag brūyur vā svayameva tat // 26

athāvasita etasmin bahir gacchet sa pūruṣaḥ /
atha tāṃ nijadeśyena vidhinā sthāpitāgasaṃ // 27

bahir vidhāya kutrāpi vāsayennijamaṇḍale /
paścāttāpavatīṃ paścād apramādaparāyaṇāṃ // 28

avṛtyā naiva yuñjīta tāṃ bhraṣṭāṃ api pārthivaḥ /
pūruṣāśca bahiṣkāryāssarve tanmukhatāḥ śrutāḥ // 29

kālajāṃstu yathākālamadhaḥkuryād yathāśrutaṃ /
duṣṭāyāmaviduṣṭāṃśca saṃśaye'pi ca niścaye // 30

duṣṇāyāṃ jārajān sarvān bahiṣkurvīta niścaye /
evaṃ kulebhya uddhṛtya sarvebhyaḥ kuladūṣakān // 31

5. B āgaskṛta.
6. A sampekṣaṃ.

varṇāśramoditān dharmān saṃrakṣet kṛtadhīḥ sadā /
sandigdhārthasya śūnyatve dāsīpraśnena niścite // 32

samānābhijanāḥ brūyuḥ śuṣkasaṃśayaniṣkṛtiṃ /
aśūnyatve vidheyo'ṃbuvicchedo tān gṛhād bahiḥ // 33

nissārya rājña nirdiṣṭe kāle śuddhair janaissaha /
vidhāya caitat[7] saḥ śāntiṃ gṛhastho bhoktumarhati // 34

evaṃeva bahiṣkṛtya puruṣāṃstat kulodbhavāḥ /
tat saṃsargabhavān doṣān prāyaścittair vyapohya ca // 35

sabhyaissamānābhijanaissaha bhuñjīyureva te /
saṃsargāt duṣkṛtām nityanaimittikamaśeṣataḥ // 36

dūṣitaṃ tad viśuddhyarthaṃ prāyaścittaṃ vidhīyate // 36

ityaṣṭamasyādhyāyasya prathamaḥ pādaḥ /

ATHA DVITĪYAḤ PĀDAḤ

[Bālakāśuddhivicāraḥ]

saṃskāraiḥ sukṛtaiḥ prāpte kāle puṃsavanādibhiḥ /
gārbhikād baijikāccaghāt putro rakṣyaḥ kuṭuṃbinā // 1

teṣāṃ kālānanuṣṭhāne vakṣyamāṇaṃ vidhiṃ caret /
utkarṣāpādakaṃ karma saṃskāro hi dvijanmanāṃ // 2

janmamātreṇa śūdrāste dvijatvaṃ karmanirmitaṃ /
evam apyavanīdevaśiśave stanyapāyine // 3

stanyaṃ na dāpayet pātuṃ śūdrayā sukṛtāgrahī /
vṛṣalispṛṣṭayā mātrā dīyamānaṃ stanaṃ piban // 4

7. B caitasaḥ.

snānāt prāk śiśurabrahmavarccasvī syād asaṃśayaṃ /
sūtavatyā śucirdāsī tvāśaucāpagamāt puraḥ // 5

sparśe rajakanirṇiktaṃ vāsaḥ sarvaṃ ca nānyadā /
aśūdrayā na ca stanyaṃ dāpayed apavitrayā // 6

stanye mātur vidyamāne netarasyāḥ praśasyate /
aspṛśyaspṛṣṭamasnānaṃ vārayet pānabhojanāt // 7

māsādādvādaśād bālaḥ prokṣaṇena bhavecchuciḥ /
bālasya śūdrasparśe tu nāśuddhiḥ kvacidiṣyate // 8

kaṭivat kaṭiśūtrantu kaṇṭhasūtraṃ ca kaṇṭhavat /
bālakasya lalāṭasthalepanaṃ tu lalāṭavat // 9

stanyapasya śucir mātā stanyapāne rajasvalā /
vayasastu caturthāt prāg vidhireṣa pradarśitaḥ // 10

ucchiṣṭaṃ pitṛśeṣaṃ ca strīśeṣaṃ gatavāsaraṃ /
hiṅgumaccāśayennaiva kiñcid dravyaṃ gṛhī sutaṃ // 11

ārabhya vapanāt putraṃ vṛṣalaspṛṣṭamaṃbuni /
snapayenna ca śūdrānnaṃ kāmacāropi so'rhati // 12

akṣarāraṃbhaṇādīni yathākālaṃ samācaret /
yathā sa tu vinītaḥ syāt tathā varteta yatnavān // 13

duhitṛṣvapi tulyo'yamuktaḥ saṃkṣepato vidhiḥ /
draṣṭavyo vistarastasya bhārgavoktamahāgame // 14

ekaṃ tyajet kulasyārthe bahvarthe dvau parityajet /
gṛhārthe tu tyajet sarvamātmano'rthe gṛhānapi // 15

upādhyāyamavaktāraṃ tyajecchiṣyamapāṭhakaṃ /
adughadohinīṃ gāṃ ca rājānaṃ cāpyarakṣakaṃ // 16

dāsānātmaniyantṝṃśca bhāryāmapriyavādinīṃ /
bibhṛyānna gṛhī vidvānātmarakṣaṇatatparaḥ // 17

yat svagṛhyoditaṃ karma kāryatvena dine dine /
pratyahaṃ tadanuṣṭhāyī kāmyakarmāṇi varjayet // 18

pratipakṣam ca yat kṛtyaṃ pratimāsaṃ athāpi vā /
pratyabdamapi gṛhyoktaṃ tat sarvamanuvartayet // 19

pratiṣiddhānnivarteta sarvasmād api yatnavān /
prārabdhabhogaistṛpyeta na kuryāt kāmanām kvacit // 20

etāvatyātmarakṣeyaṃ viprasya gṛhiṇaḥ smṛtā /
evaṃ kramād gṛhādīnāṃ rakṣayā vindate sukhaṃ // 21

ātyantikamihānyatra yat kāmastat samāpnuyāt /
tadāpyetādṛśaṃ jñātvā tatra saktaśca mā sma bhūt // 22

ityaṣṭamasyādhyāyasya dvitīyaḥ pādaḥ /

ATHA TṚTĪYAḤ PĀDAḤ

[Gṛhasthasya sāmānyadharmāḥ]

karmārambheṣu sarveṣu devaḥ pūjyo gaṇādhipaḥ /
mātaraśca gṛhasthena brāhmaṇena vijānatā // 1

gaurī padmā śacī medhā sāvitrī vijayā jayā /
devasenā svadhā svāhā mātaro lokamātaraḥ // 2

sālagrāmaśilāpūjāṃ gītāpārāyaṇaṃ tathā /
sahasranāma viṣṇośca na tyajet prativāsaraṃ // 3

ekādaśyavasānena yuktaṃ tūpavasedahaḥ /
ādityodayataḥ kecidahna ārambhamūcire // 4

aruṇodayato'nye tu tyājyā sā daśamīyutā /
tathāivopavased vidvān siṃhe māsyasitāṣṭamīṃ // 5

caturdaśīṃ tathā māghepyasitāmitare'pi ca /
tisṛṣvetāsu sarveṣāmupavāsaṃ pracakṣate // 6

dharmaṃ niṣkāraṇaṃ tasmānna tat kālaṃ parityajet /
pitrye karmaṇi tu prāpte tyajyate śiṣṭabhoktṛbhiḥ // 7

nimantritaiśca tatkartrā bhoktṛbhir vaiṣṇavī tithiḥ /
śaivī ca nānyadā teṣāmapi tattyāga iṣyate // 8

yeṣāṃ tu śiṣṭabhuktau na nirbandhaḥ pitryakarmaṇi /
samprāpte'pi na sā tyājyā nityatvāditi manmahe // 9

yesāṃ tu vidyate śiṣṭabhuktau cāvarjanīyatā /
yāvatā śiṣṭabhuktiḥ syāttāvatte'dyur na cādhikaṃ // 10

paścādupavaseyuśca dharmalopamanicchavaḥ /
yathākāmaṃ tu bhuñjīran bhoktāro'tra nimantritāḥ // 11

paścādabhojane sthitvā prātaranyedyurāplutāḥ /
niṣkṛtir vratalope yā vakṣyate dharmakāraṇāt // 12

tāṃ ca kuryustadāyattair bhāvyam taiḥ pūrṇabhojibhiḥ /
ekādaśyāṃ na hotavyāḥ śālayo'gnau vijānatā // 13

iti kecinna tad grāhyaṃ rāmakṣetre tviha kvacit /
nāgnidevāśca pitaraḥ pitrarthe ye ca bhuñjate // 14

nādhikriyante yasmātta ekādaśyāmiti sthitiḥ // 14 ½

ityaṣṭamasyādhyāyasya tṛtīyaḥ pādaḥ

ATHA CATURTHAḤ PĀDAḤ

[Viśeṣadharmāḥ]

nivarteta ca kāmyebhyo vratebhyo buddhipūrvakaṃ /
śiṣṭācārānurodhena nityavad vā samācaret // 1

yad yad vratamanuṣṭhātumīhate gṛhamedhinī /
tatra tatra ca tāṃ vidvān kurvīta sahacāriṇīṃ // 2

patyau jīvatī yā yoṣit svayameva vrataṃ caret /
patyurāyuḥkṣayaṃ nītvā sā ghoraṃ narakaṃ vrajet // 3

vinā na tasmād bhartāraṃ bhāryā tūpavaset satī /
aśnantyā bhartṛśiṣṭānnaṃ vratalopo na vidyate // 4

kāmyeṣu na ca bhartāraṃ codayed vratakarmasu /
coditaścānuvarteta necchet sa ca phalaṃ tathā // 5

evaṃ vai vartamānassa yāvat paśyan nijaṃ vayaḥ /
gataprāyaṃ vanaṃ yāyāthayā sampannaputrakaḥ // 6

patnīṃ vinyasya putreṣu putrayor vātha putrake /
datte'pi vāthavā śiṣye gacched vā vanamādṛtaḥ // 7

patnyā saha vanaprāptiṃ varjayeta kalau yuge /
rāmakṣetre viśeṣeṇa bhārgavasya vaco yathā // 8

snātakastu vanaṃ gacchet prāyeṇa gatayauvanaḥ /
anāpadyāśramānnāpi gṛhastho bhārgavakṣitau // 9

nityair naimittikair evamudayacchet svakarmabhiḥ /
karmabhir vā viśiṣyoktaih kṣiṇapāpaḥ praśāntadhiḥ // 10

vītarāgo mumukṣuśca pravrajet sa gṛhāśramāt /
tatraiva vā vasannāyuśśeṣaṃ cānindito nayet // 11

rāgī cet sa tu tatraiva sthātuṃ karma ca kāmadaṃ /
sāṅgaṃ ca vidhivat kartumarhatyeva yathā vane // 12

gṛhasthasya tu dharmāni vyākhyātāni samāsataḥ /
āśramatrayaniṣṭhā ca yathādeśaṃ nirūpitā // 13

vanasthānāṃ tu ye dharmā ye ca dharmāśca bhaikṣavāḥ /
ubhaye te'bhidhāsyante samāsānna tu vistarāt // 14

iti śāṅkare dharmaśāstre laghudharmaprakāśikāyāṃ
aṣṭamasyādhyāyasya caturthaḥ pādaḥ/
aṣṭamo'dhyāyaḥ samāptaḥ /

NAVAMO'DHYĀYAḤ

PRATHAMAḤ PĀDAḤ

[Vānaprasthāśramavidhiḥ]

kāleṣu triṣu kartavyam snānamapsu vanasthitaiḥ /
dhāryāṇi nakharomāṇi bhakṣyamannamaraṇyajaṃ // 1

tenaiva homastenaiva śrāddhaṃ cātithipūjanaṃ /
śākamūlaphalāhāraiśśākamūlaphalair api // 2

śraddadhānair anuṣṭhānaṃ svairevānnairiti smṛtiḥ /
vanyānneṣu ca gṛhyantāṃ nīvārādīni dharmataḥ // 3

turye turye'thavā ṣaṣṭhe ṣaṣṭhe yadvā'ṣṭame'ṣṭame /
vanastho vanyamaśnīyādannaṃ kāle dvijottamaḥ // 4

pakṣānte vā yathāśakti māsānte vā tapaścaran /
grīṣme pañcāgnimadhyastho[1] varṣakāle nirāśrayaḥ // 5

hemante ca jale tiṣṭhaṃ[2]stapasā divasān nayet /
svānuṣṭhānāsamarthasya jarayābhihatasya tu // 6

bhṛgvagnijalasaṃpātair mṛtireva vidhīyate /
atha saṃpannayogaścet svayameva kalebaraṃ // 7

utsṛjya kutracid gacched dagdhvā vā yogajāgninā /
uttarāṃ vā vrajedāśāṃ karma saṃnyasya cākhilaṃ // 8

kalyastatra vasanneva svārthaṃ yogena sādhayet /
yogamaṅgair dṛḍhīkṛtya dṛḍheṣvaṅgeṣvatandritaḥ // 9

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1. **B** pañjagni.
2. **B** tiṣṭāṃ.

svādhāyabandhuḥ kāmena vanasthaḥ pretya modate /
na yogāt paramaḥ panthāḥ pretya lokān yiyāsataḥ // 10

na yogāt paramaṃ kiñcit pāpānāñca viśodhanaṃ /
yathāgnir dahati svigdhaḥ śuṣkārdrāṇyaviśeṣataḥ // 11

tathaivopacito yogaḥ karmapāśān nikṛntati /
yathā mahāhradaṃ prāpya mṛtpiṇḍassampraṇaśyati // 12

tathā yogodakaṃ prāpya karmapiṇḍaḥ praṇaśyati /
yadetat parameṣṭhitvaṃ parameṣṭhini yacca vā // 13

viṣṇor viṣṇutvamāmnātaṃ rudre rudratvameva vā /
sarvaṃ tadyogajaṃ prāhur nāsti yogena durlabhaṃ // 14

anyena labhyate tanna yattu yogena labhyate /
svādhyāyād yogamātiṣṭhed yogāt svādhyāyamāvrajet // 15

evaṃ svādhyāyayogābhyāṃ yogī kālaṃ nayenmuniḥ /
cittavṛttinirodho'yaṃ yoga ityudito mayā // 16

yathā yogaśikhetyādau yogaśabdena[3] netaraḥ // 16 ½

iti navamasyādhyāyasya prathamaḥ pādaḥ

ATHA DVITĪYAḤ PĀDAḤ

[Yogābhyāsavidhiḥ]

yamāṃśca niyamāṃstadvadāsanaṃ prāṇasaṃyamaṃ /
pratyāhāraṃ dhāraṇāñca dhyānaṃ cāṅgaṃ pracakṣate // 1

samādhiñcāsya yogasya tānyaṣṭau tena dhārayet /
anye ṣaḍāsanādīni yogāṅgāni pracakṣate // 2

3. B śābdena.

yamasca niyamaśca dvau yena cānyatra coditau /
ahiṃsādaya evātra yamāḥ snānādayo'pare // 3

upaveśanamevāhurāsanaṃ vividhañca tat /
tat siddhāsanamityādi nānāśabdair nigadyate // 4

tāvadevāsanaṃ prāhur yāvad dehohyacañcalaḥ /
yatra sthitavataḥ puṃsaścetaḥ syād dhyānavartmani // 5

supracāraṃ tadevāhurāsanaṃ nānyadiṣyate /
prāṇasaṃyamanaṃ nāma prāṇasya gatirodhanaṃ // 6

indriyāṇāṃ nijārthebhyaḥ pratyāhāro nivartanaṃ /
dhyeyaikatānatā vṛttissamādhiriti kathyate // 7

yamānabhīkṣṇaṃ seveta niyamāṃśca munir yadi /
yogādhvanā samīheta gantumaprahatakramaḥ // 8

ṛjukāyaśirogrīva āsīnaḥ stimitāṅgakaḥ /
ekadhaiva muhūrtārdhaṃ muhūrtaṃ vā tato'dhikaṃ // 9

kālamabhyāsayogād vā yāmārdhaṃ yāmameva vā /
vardhayannanurudhyaiva kramaṃ dairghyamanehasaḥ // 10

ekāsanasthamātmānaṃ yāmamātramacañcalaṃ /
yadā paśyettadā vidyāttatrātmānaṃ pratiṣṭhitaṃ // 11

evaṃ jitāsano bhūtvā prāṇāyāmaṃ samācaret /
syandeta cānyathā vāyurāyattopi kvacit kvacit // 12

prāṇaspandānmanaḥ spandaṃ vidyād yogavighātukaṃ /
prāṇāyāmaṃ tataḥ kuryān manorodhanatatparaḥ // 13

mantrasādhanamālasyaṃ dhūrtagoṣṭhīparigrahaṃ /
dhātustrīlolatāñcātra pratyavāyaṃ pracakṣate // 14

kuṃbhake kevale siddhe na kiñcid api durlabhaṃ /
bhuvi vā divi vā'nyatra loke vā tasya yoginaḥ[4] // 15

tat sādhayet prayatnena yogī kevalakuṃbhakaṃ /
kuṃbhayitvānilaṃ dirghakālaṃ tasya tu tiṣṭhataḥ // 16

prasvedaḥ syāttanau pūrvaṃ tena mardanamācaret /
drāghīyasyā tatopyasya vāyor dhāraṇayā punaḥ // 17

āsanasthasya jāyeta dehakampo rujāṃ vinā /
tato'pyadhikayā tu syād dardurasyeva cotplutiḥ // 18

bhūyo'pyadhikambhyasya kālaṃ pavanadhāraṇāṃ /
bhūmiṃ tyaktvā vased yogī vyomanyapi kṛtāsanaḥ // 19

atimānuṣaceṣṭāsu sāmarthyaṃ codbhavettadā /
bahudhāpekṣyamāṇopi svasāmarthyaṃ na darśayet // 20

svalpamūtro'lpavarcāśca svalpanīdropi ca kramāt /
jāyeta ca jaye vāyor yogī taddhāraṇāśrayāt // 21

atha parvatasaṃsiddhiḥ vāyordhāraṇayā bhavet /
pūrvābhyadhikaya tasya balabāhulyalakṣaṇaṃ // 22

mriyeta prahṛtastena gajo vā gavayopi vā /
hastihastataleneva vyāghro vā siṃha eva vā // 23

syācca kandarpavad rūpaṃ tasya trailokyamohanaṃ /
urvaśyādyā api prekṣya kāṃkṣeyustasya saṅgamaṃ // 24

striyaṃ ca yadi seveta tasya vīryakṣayo bhavet /
tataḥ sa varjayedeva strīsevāṃ svārthatatparaḥ // 25

prāpya vāyujayodrekaṃ saṃruddhaḥ pavanaḥ kvacit /
skhalate yadi cettatra praṇavaṃ dīrghitam japet // 26

4. **B** yoḍhinah.

enasāmapanodārthametāvāneva yoginaḥ /
paryāpto vidhirākhyātastattadāgamavedibhiḥ // 27

etasyaivākṣaraṃ brahma etadevākṣaraṃ paraṃ /
etadevākṣaraṃ jñātvā yo yadicchati tasya tat // 28

etad ālaṃbanaṃ śreṣṭhametad ālaṃbanaṃ paraṃ /
etad ālaṃbanaṃ jñātvā brahmaloke mahīyate // 29

iti yohyañjasā vidvān praṇavaṃ prayato japet /
pāpāni tasya naśyeyussukṛtañcardhimāpnuyāt // 30

iti navamasyādhyāyasya dvitīyaḥ pādaḥ

ATHA TṚTĪYAḤ PĀDAḤ

[Yogasiddhiḥ]

praṇavasya japenaiva vighnānutsārya dūrataḥ /
vāyudhāraṇayā śaśvad ghaṭāvasthāṃ bhajenmuniḥ // 1

prāṇāpānamanobuddhijīvātmaparamātmanāṃ /
yadaikyaghaṭanā seyaṃ ghaṭāvastheti kathyate // 2

indriyāṇīndriyārthebhya āhṛtyātmani dhārayet /
kalpayedātmanā teṣāmarthavattāmathārthināṃ // 3

yadyat paśyettadā dṛgbhyāṃ tattadātmeti bhāvayet /
karṇābhyām śṛṇuyād yad yad vinded yadyacca nāsayā // 4

gṛhṇīyājjihvayā yadyat tvacā yadyat spṛśedapi /
evaṃ bhāvanayopeto yāmamātraṃ dine dine // 5

kevalena nayed yogī vāyoḥ kuṃbhakakarmaṇā[5] /
etena cittasāmarthyamatyuccairayamāpunyāt // 6

5. **B** kuṃbhakaramaṇā.

dūraṃ gacchet kṣaṇenaiva syād dūraśravaṇe paṭuḥ /
dūradarśī ca vāksiddhaḥ kāmarūpo bhavecca saḥ // 7

adṛśyakaraṇīṃ labdhvā sarvādṛśyaśca sañcaret /
tasya viṇmūtralepena hiraṇyatvamayo bhavet // 8

santatābhyāsayogena jāyeta ca vihaṅgamaḥ /
tadā buddhimatā bhāvyaṃ yoginā yogasiddhaye // 9

siddhayo yogavighnāstanna rametāsu yogavit /
kṣudrāsu prīyamāṇasya yogabhājo'tra siddhiṣu // 10

dūrādeva mahāsiddhistasmāttāṃ nādriyeta ca /
adarśayan svasāmarthyaṃ apramatto divāniśaṃ // 11

svānuṣṭhānaṃ viviktastho vartayeta dine dine /
yathā mūḍhatamaḥ kaścid yathā mūrkhatamo'pi vā // 12

yathā hi badhiraḥ kaścittathā varteta paśyatāṃ /
svasvakāryeṣu śiṣyāstaṃ prārthayeyuranāratam // 13

uccaissatkṛtya satkṛtya tatra cāvahito bhavet /
praṇayātteṣvanukrośādathavā tadabhīpsitaṃ // 14

sisādhayiṣurutthāya svasvārthamapi vismaret /
api smaran gurorvākyamabhyasettadanāratam // 15

evaṃ santatamabhyasya ghaṭāvasthāñca sādhayet /
vinā sā santatābhyāsād vṛthāgoṣṭhyā na siddhyati // 16

tasmādanārataṃ kuryādabhyāsaṃ yogasādhakaḥ /
tasyaivaṃ vartamānasya yogādhvani manasvinaḥ // 17

labhyā paricayāvasthā durlabhā kṣudrayogināṃ /
yasyāṃ paricito vāyur dhāraṇāyogasaṃśrayāt // 18

suṣumnāmagninā sākam praviśedanurodhataḥ /
tenaiva saha cittañca tat prāptau tatra yasya tu // 19

dhāraṇāpañcakaṃ kuryāccittena vaśavartinā /
ā padbhyāṃ āca jānubhyāṃ sthānamāhur bhuvo budhāḥ // 20

caturaśraṃ bhuvo rūpaṃ lākṣaraṃ pītamucyate /
bhuvasthāne'nilaṃ nītvā lakāreṇānvitaṃ sudhīḥ // 21

dhyāyan hiraṇmayākāraṃ caturvaktraṃ[6] caturbhujaṃ /
tatraiva dhārayaṃścittaṃ nītvā pañca tu nāḍikāḥ // 22

bhūjayaṃ prāpnuyāttasya bhūyogānna mṛtirbhavet /
ā jānubhyāṃ āca pāyor apāṃ sthānaṃ pracakṣate // 23

ardhendu[7]sannibhaṃ rūpamapāṃ pā bījaṃ ucyate /
śuklañca tāsāṃ sthāne tu vāyuṃ nītvā sabījakaṃ // 24

devaṃ nārāyaṇaṃ dhyāyaṃścaturbāhuṃ kirīṭinaṃ /
śaṅkhendudhavalacchāyaṃ viśadāṃbaramacyutaṃ // 25

tatraiva dhārayaṃscittaṃ gamayet pañca nāḍikāḥ /
mocanaṃ sarvapāpebhyo jayañcāpāṃ tadāpnuyāt // 26

jalayogena mṛtyunna vindeta ca tataḥ paraṃ /
ā pāyor ā ca hṛdayād vahnisthānaṃ pracakṣate // 27

vahnestrikoṇaṃ rūpaṃ tu raktaṃ raṃ bījāmucyate /
vahnisthane'nilaṃ nītvā vahnibījasamanvitaṃ // 28

varadaṃ trīkṣaṇaṃ[8] rudraṃ bhasmoddhūlitavigrahaṃ /
taruṇārkanibhaṃ dhyāyan suprasannamatandritaḥ // 29

tatraiva dhārayaṃścittaṃ gamayet pañca nāḍikāḥ /
āpnuyācca jayaṃ vahner na gacched vahninā mṛtiṃ // 30

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6. **B** vaktra.
7. **B** arthenda.
8. **B** trikṣaṇam.

patite vahnikuṇḍepi na dahyeta ca vahninā /
āhur ā hṛda ā kūrcāt sthānaṃ vāyor maniṣiṇaḥ // 31

ṣaṭkoṇaṃ[9] vāyurūpaṃ tu kṛṣṇaṃ yaṃ bījamucyate /
vāyusthāne'nilaṃ nītvā svabījena samanvitaṃ // 32

īśvaraṃ tatra sarvajñam saṃsmaran viśvatomukhaṃ /
tatraiva dhārayaṃscittaṃ gamayed pañca nāḍikāḥ // 33

āpnuyād vijayaṃ vāyostato'sya na mṛtir bhavet /
ā kūrcād ā ca phālantādākāśasthānaṃ ucyate // 34

vartulākāraṃ ākāśaṃ dhūmraṃ haṃ bījakaṃ mataṃ /
vyomnaḥ sthāne'nilaṃ nitvā vyoma bījasamanvitaṃ // 35

tatra yogī smaranneva vyomākāraṃ sadāśivaṃ /
bindurūpaṃ paraṃ brahma śuddhasphaṭikabhāsuraṃ // 36

saumyaṃ pañcamukhopetaṃ sphurad bālenduśekharaṃ /
sarvabhūṣaṇadīptāṅgaṃ daśahastaṃ trilocanaṃ // 37

sarvāyudhāḍhyaṃ varadaṃ sarvakāraṇakāraṇaṃ /
umārdhadehaṃ tatraiva kurvaṃścittasya dhāraṇāṃ // 38

gamayennāḍikāḥ pañca tato vyomajayī bhavet /
vyomadhāraṇayā tasya mṛtirna syāttataḥ punaḥ // 39

āpnuyāt khecaratvañca tā itthaṃ pañca dhāraṇāḥ /
tābhir dattaśarirasya na mṛtyustasya yoginaḥ // 40

na sīdet pralayepyeṣa mahātmā parameṣṭhinaḥ /
iyameva vanasthānāṃ siddhāvasthā tapasvināṃ // 41

enāmāsādya vartante munayaḥ puṇyakānane /
tasmād vanastho[10] yogārthaṃ uttiṣṭhet prayato dvijaḥ // 42

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9. **B** ṣaḍkoṇaṃ.
10. **B** vānastha.

devakhātaṃ bilaṃ prāpya puṇyaśailasya sānuni // 42 ½

iti navamasyādhyāyasya tṛtīyaḥ pādaḥ

ATHA CATURTHAḤ PĀDAḤ

[Yogapariśiṣṭaṃ]

athābhyasen munir dhyānaṃ vyomaruddhānilassadā /
devatāyā abhiṣṭāṅgadhyāyī syāt prag yathoditaṃ // 1

idantu saguṇadhyānaṃ aṇimādiphalapradaṃ /
yuktasya nirguṇadhyāne samādhiśca tato bhavet // 2

saṃprāpya samatāvasthāṃ jīvātmaparamātmanoḥ /
samādhisthaścaredeṣa munir loke nijecchayā // 3

athavā dehamutsṛjya līyeta parame pade /
gatvā tenaiva dehena vihared[11] devabhūmiṣu // 4

yadyadicchenmunissiddhastattad yogena sādhayet /
eṣa mukhyatamaḥ panthā vanasthasya samīritaḥ // 5

atrāśakto ythāśāstraṃ vanyāṃ vṛttiṃ samāśrayet /
tasyām apyapaṭostasya bhṛgvāder mṛtirīritā // 6

śaktasyāpi mumukṣutve saṃnyāsāśrama iṣyate /
saṃnyasya śravaṇādīni kṛtvā niśitayā dhiyā // 7

sākṣātkṛtya paraṃ brahma vipro nirvāṇamāpunyāt /
viprāṇāmeva saṃnyāso na tu rājñāṃ na vā viśāṃ // 8

tañca varjyaṃ kalāvāhuriṣyate bhārgavakṣitau /
vipretarastu saṃnyāsī pūjayā tān prasādayet // 9

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11. **D** vicard.

cāturmāsyādyanuṣṭhāne śaktyā sāhāyyamācaret /
nāmasaṃkīrtanair viprasevayā tīrthasevanaiḥ // 10

mahākṣetreṣu bhajanaissaṃsāraṃ nistaret sudhīḥ /
durlabhaḥ khalu deho'yaṃ mānuṣaḥ kṣaṇabhaṅguraḥ // 11

lokottarasadācāraviśeṣātyantaśobhite /
rāmāvanītale janmasiddhiścātyantadurlabhā // 12

kaḥ sudhīstādṛśaṃ janma sukṛtaiścirasaṃbhṛtaiḥ /
saṃprāpya sarvaṃ vismṛtya kāmārādhanalaṃpaṭaḥ // 13

pratigrahaikanirato vāranārīvaśaṃvadaḥ /
tadīyahāvabiṃbokair vismaran sandhyayor dvayoḥ // 14

mokṣamārgapathīnaṃ svamātmānaṃ pātayedadhaḥ[12] /
ato'pramattaissatataṃ bhāvyamityeṣa vistaraḥ // 15

iti śāṅkare dharmaśāstre laghudharmaprakāśikāyāṃ
navamasyādhyāyasya caturthaḥ pādaḥ /
navamo'dhyāyaḥ samāptaḥ /

12. B pātayedataḥ.

DAŚAMO'DHYĀYAḤ

PRATHAMAḤ PĀDAḤ

[Saṃnyāsāśramavidhiḥ]

brāhmaṇastapasā kṣīṇapāpaśśamadamānvitaḥ /
vītarāgo mumukṣutve saṃnyāsāśramamāśrayet[1] // 1

mātaraṃ pitaraṃ bhāryāṃ putrāṃśca svajanān api /
anumodyartvijaścātra vṛṇīteṣṭimitīṣayā // 2

kṛtvā vaiśvānarīmiṣṭiṃ sarvaṃ datvā ca dakṣiṇāṃ /
āropyāhavanīyādau prāṇādīn pañca mārutān // 3

visṛjya saśikhān keśān cchitvā yajñopavītakaṃ /
putraṃ vilokya tvaṃ brahma tvaṃ yajñastvamidaṃ samaṃ // 4

anumantryetthamātmānam eva tañcānucintayan /
nāvekṣamāṇassan prācīmudicīṃ vā parivrajet // 5

sarvavarṇeṣu bhikṣārthaṃ vicared pāṇibhājanaḥ /
prāṇasandhāraṇāyānnamaśnīyādauṣadhaṃ yathā // 6

yathālābhaṃ yatha na syānmedovṛddhistathaiva ca /
ekāhaṃ nivased grāme pañcāhaṃ nagare vaset // 7

caturo vārṣikān māsān grāme vā nagare'pi vā /
kanyāgāre vased bhikṣur vṛkṣamūle'thavā vaset // 8

tīre vā sarito daṇḍaṃ bibhṛyād kūbarāṅkitaṃ /
kāṣāyaṃ kaṭisūtrañca vāso nānyad anāpadi // 9

dṛṣṭipūtān nyaset pādān vastrapūtāḥ pibedapaḥ /
satyapūtāṃ vaded vācaṃ bhikṣāpūtañca bhakṣayet //10

1. A sanyāsa.

daṇḍapūtamuṣassnāyī manaḥpūtaṃ samācaret /
maraṇaṃ nābhinandeta jīvitaṃ vā nirāgrahaḥ // 11

bhavecca nirahaṃkāro nāvamanyeta kañcana /
ativādāṃ[2]stitikṣeta sthalaṃ kuryānnatu sthiraṃ // 12

yatavāk sarvadaiva syādāpadarthaṃ vadecca vā /
asinā cchindato bāhuṃ limpataścandanena vā // 13

ubhayorapyakalyāṇaṃ kalyāṇañca na cintayet /
prāṇāyāmaparo nityaṃ dhāraṇādhyānasaṃśrayaḥ // 14

syācca paśyedanityatvaṃ ākīṭād ācaturmukhāt /
amedhyatāṃ śarīrasya jarayā cāpyahṛdyatām // 15

śārīra[3]mānasāgantuvyādhibhiśca nipīḍanaṃ /
nityāndhakāre strīgarbhe madhye mūtrapurīṣayoḥ // 16

vāsaṃ tatra ca śītoṣṇaduḥkhānusahanaṃ sadā /
bahuduḥkhānubhūtiñca yoninirgamasaṃkaṭān // 17

jāyamānasya sarvasya jantor mohañca śaiśave /
pāratantryañca sarvatra rāgāndhatvañca yauvanaṃ // 18

yogaṃ durviṣayaistena narakeṣu ca pātanaṃ /
narakeṣu mahaduḥkhaṃ tiryagyoniṣu janma ca // 19

īdṛśaṃ yadyad anyacca tattat samavalokayet /
nādhyaset kañcidapyarthamanukūlaṃ triviṣṭape // 20

tadvad anyatra loke vā maskarī sūkṣmadarśanaḥ /
yāni syuḥ sukhasaṃjñāni svāpekṣāmātrakāraṇāt // 21

teṣāmanityatāṃ dṛṣṭvā kācantu na dṛśorvahet /
tatrāpyalabdhe saṃtāpaṃ bhūyiṣṭhaṃ sukhamanyathā // 22

2. **B** ativātāṃ.
3. **B** śarīra.

viditvā naiva saktaḥ syādanāsaktiḥ paraṃ sukhaṃ /
striyaḥ kāmena naśyanti brāhmaṇā nṛpasevayā // 23

nṛpāstu brahmadaṇḍena yatayaḥ kāmasaṃgamāt /
ato nirasya tat sūkṣmaṃ satyaṃ sadasataḥ paraṃ // 24

jñātvā tadahamasmīti svārthaṃ na khalu vismaret /
iti saṃkṣepataḥ prokto bhikṣudharmo na vistarāt // 25

rāmakṣetre viśeṣo'tra na sarvānnīnatāṃ bhajet /
anūnābhijanair viprair gṛhasthaiḥ prārthito yadi // 26

tad gṛheṣu yatiḥ kuryādaśanaṃ netarālaye /
aspṛśyasparśane snāyād viprakṛṣyopasarpaṇe // 27

vamane ca divāsvapne snāyāt skanne ca retasi /
prātaśca pratyahaṃ sāyaṃ api vā śaktyapekṣayā // 28

saṅkhavādān puraskṛtya sānugo gantumarhati /
sarvatra pādacārī[4] syād bhārgavasya vaco yathā // 29

sarvasaṃskārasaṃpannassarvato vigataspṛhaḥ /
āśāsūyādirahitassādhanānāṃ catuṣṭaye // 30

saṃpanne'rhati saṃnyāsaṃ kartuṃ viprakulāgraṇīḥ /
naivānabhijano vipro na rājā norujopi vā // 31

asamānaśikho vipro hīno nābhijanena yaḥ /
tena pakvañca sarvānnamaśnīyādeva veśmani // 32

anyat samānamityetad diṅmātramupadarśitaṃ /
dharmasya samanugrāhyaṃ taddhi yaccātha vakṣyate // 33

iti daśamasyādhyāyasya prathamaḥ pādaḥ

4. **A** *Commentator quotes a line:*
"vāhanasthaṃ yatiṃ dṛṣṭvā sacelasnānamācaret".

ATHA DVITĪYAḤ PĀDAḤ

[Rājadharmāḥ]

rājadharmānathākhyāsye pūrvasmādapi vistarāt /
rājā rājye'bhiṣiktastu pālayet putravat prajāḥ // 1

tattad dharme vyavasthāpya sa hi dharmasya rakṣitā /
āśrayejjāṅgalaṃ deśaṃ sasyopetañca gohitaṃ // 2

vipratripādaṃ viṭ[5]śūdrapādaṃ śītoṣṇayossamaṃ /
dhanvadurgaṃ[6] nṛdurgaṃ vā mahīdurgamathāpi vā // 3

vanadurgaṃ vṛkṣadurgaṃ śailadurgamutāvaset /
grāmādhyakṣān nṛpaḥ kuryād daśadhyakṣāṃśca kāṃścana // 4

śatādhyakṣān dharmaguptyai deśādhyakṣāṃśca dhārmikān /
grāmādhyakṣair apanayed grāmadoṣān mahīpatiḥ // 5

aśakyaparihārāṃstān daśadhyakṣebhya īrayet /
teṣāmapi tathābhūtāñcchatādhyakṣebhya īrayet // 6

teṣāmapi tathābhūtān deśādhyakṣebhya īrayet /
deśādhyakṣāḥ prayatnena taddoṣoddharaṇam yathā // 7

kuryustathā te kartavyaṃ rājñā niḥśreyasārthinā /
āptān rahasyakāryeṣu dharmakāryeṣu dhārmikān // 8

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5. **B** viḍśūdra.
6. **A B** *give the reading* 'dhanadurga'. *The commentator of A explains the word to mean a fortification spending much wealth.*
But Manusmṛti *(VII.70) gives the correct text as* 'dhanvadurga' *meaning area surrounded by barren waterless land as follows:*
dhanvadurgaṃ mahīdurgamabdurgaṃ vārkṣameva vā /
nṛdurgaṃ giridurgaṃ vā samāśritya vaset puraṃ //
The concepts of grāmādhyakṣa *etc; is taken from* Manusmṛti *(VII.119) etc; where it is stated:*
daśī kulaṃ tu bhuñjīta vimśī pañca kulāni ca /
grāmaṃ grāmaśatādhyakṣaḥ sahasrādhipatiḥ paraṃ //

nipuṇānarthakāryeṣu śūrān saṃgrāmakarmasu /
ugrānugreṣu kauṭīlyabhājaḥ kuṭilavṛttiṣu // 9

klībān strīṣu niyuñjīta nīcān nīceṣu karmasu /
dātṝn dānādhikāreṇa yojayennatu lobhinaḥ // 10

vidvān vidyādhikāreṇa viduṣaḥ prekṣya yojayet /
prajābhyaḥ phalaṣaṣṭhāṃśamādadyāt prativatsaraṃ // 11

ghṛtamākṣikayor aṃśam gṛhṇīyat pañcamaṃ nṛpaḥ /
caturthaṃ gandhasārāṇāṃ trikamākarajanmanāṃ // 12

ardhaṃ madyasya māṃsasya pādāṃstrīṃśca nidherapi /
hastino dakṣiṇaṃ dantaṃ vaiyāghre nakhacarmaṇī // 13

bālaṃ[7] camaryāḥ śṛṅge dve kṛṣṇasārasya carma ca /
vṛṣaṇau pauṣkalau rājā gṛhṇīyāt sakalaṃ phalaṃ // 14

maricādi latājātaṃ rudrākṣatarujanma ca /
śākañca śitiśākañca śuṣkapatrādṛte[8] ubhau // 15

ṣoḍaśāṃśañca gṛhṇīyād rājā sāravatastaroḥ /
nādadyāllavaṇasyāṃśaṃ alpamapyavanīpatiḥ // 16

ṛte ca dakṣiṇāvartāñcchaṅkhān sāgarajanmanāṃ /
brāhmaṇebhyaḥ karādānamakṛtvā yo'vanīpatiḥ // 17

rakṣet prajāḥ sa tu pretya brahmalokamavāpnuyāt /
āpanno'pi na kurvīta rājā tebhyaḥ karagrahaṃ // 18

āraṇyekebhyo bhuñjīta tapaḥ ṣaḍbhāgamakṣayaṃ /
dharmasthāsu prajāsvāsāṃ dharmaṣaḍbhāgamarhati // 19

tathā pāparatāsvāsu rājā tad bhāgamarhati /
vṛttāḍhye rājñi vṛttasthā durvṛtte duṣṭavṛttayaḥ // 20

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7. **B** vālaṃ.
8. **B** patrāhate.

anukurvanti rājānaṃ yathā rājā tathā prajāḥ /
svadeśapaṇyadravyasya rājā daśamamarhati // 21

bhāgamanyatrapaṇyasya tasyārdhaṃ pādameva vā /
tadidaṃ śulkamityāhuḥ śulkasthānamativrajet // 22

daṃbhād yastasya kurvīta sarvāpaharaṇaṃ nṛpaḥ /
sarvathā prakṛtidviṣṭam samāraṃbhaṃ parityajet // 23

rājā balavadālocya hanyāt prakṛtidūṣakān /
cāracakṣur nirīkṣeta svarāṣṭrapararāṣṭrayoḥ // 24

etad viśiṣyate rājñaścakṣuścārātmakantu yat /
viprāḥ paśyanti vedena gāvo gandhena pārthivāḥ // 25

cāreṇa cākhilānarthān neme paśyanti cakṣuṣā /
sādhūnāṃ pūjanaṃ kuryād duṣṭān daṇḍena yojayet // 26

upāyāṃścaiva sāmādīn yathāpātraṃ prayojayet /
saṃdhyādīṃśca guṇāṃstadvat svadharmaṃ na parityajet // 27

prāpto'pyanyatra kutrāpi viṣaye viṣayāt svataḥ /
sarvān rakṣed viśeṣeṇa gopraśaraṇāgatān // 28

nopekṣetākṣamo'pyetān eṣa tasya mahāmakhaḥ[9] // 28 ½

iti daśamasyādhyāyasya dvitīyaḥ pādaḥ

ATHA TṚTĪYAḤ PĀDAḤ

[Rājanītayaḥ]

na kuryān mṛgayāsaktiṃ mṛgayāmapi na tyajet /
brāhmaṇānāṃ vanasthānāṃ raksārthaṃ mṛgayeṣyate // 1

9. **B** mahamaghaḥ.

tebhyo'parādhyato'pyatra[10] rājā vanyasya dantinaḥ /
vadhaṃ na kuryādutsārya vanāntaramamuṃ nayet // 2

mṛgayāyāṃ pariśrānto rājā kṣuttṛṭsamanvitaḥ /
upaspṛśyādbhiraśnīyāt pibecca na kṛtāplavaḥ // 3

śvabhiḥ spṛṣṭo'pi paulindaṃ sāmīpyamapi laṃbhitaḥ /
bāṇoddhāraṇakṛd dehāt parāsorapi pārthivaḥ // 4

mṛgayāyāṃ pariśrānta ācamyāpo viśudhyati /
iti bhārgava āśāste rājā medhyo vanecaraḥ // 5

nākṣeṣu sajjenna strīṣu madyantu parivarjayet /
vākpāruṣyam tyajed dūraṃ daṇḍapāruṣyavannṛpaḥ // 6

naivārthadūṣaṇam kuryāt saptaitāni manīṣiṇaḥ /
bhūbhujo mṛgayādīni vyasanāni pracakṣate // 7

saptabhyo vyasanebhyo yo buddhipūrvaṃ nivartate /
sa yaśaḥ ślāghyamāpnoti rājā pretya ca modate // 8

śikṣejjālamucaṃ[11] vṛttaṃ rājaudāryaṃ prakāśayan /
parañca prāptavarṣī syāttathā na jalamanyathā // 9

nidhau labdhe tadardhaṃ tu viprebhyaḥ pratipādayet /
kośe praveśayed ardhaṃ avaśiṣṭaṃ mahīpatiḥ // 10

aniveditavijñātaṃ sarvañcāpaharennidhiṃ /
rakṣed bāladhanaṃ rājā strīdhanañcāvadhānataḥ // 11

aśaktasya ca rakṣāyāṃ rakṣed abhyarthito dhanaṃ /
vinaṣṭasvāmikaṃ vittamaviprasya harennṛpaḥ // 12

vinaṣṭasvāmikaṃ jñātvā brahmasvaṃ tatra pārthivaḥ /
svāminaṃ svecchayā kuryānna haret tat pramattadhīḥ // 13

10. **B** to'tra.
11. **B D** jālamṛcaṃ.

vijñātasvāmikaṃ vittaṃ corebhyo'vāpya tasya tu /
ardhaṃ dadyānnṛpastasya svāmino'rdhena[12] daṇḍayet // 14

āveditaścet prāgeva sarvaṃ dadyācca taddhanaṃ /
dadyācca sarvathā vipro yadi svāmī tu taddhanaṃ // 15

ajñātasvāmikaṃ corāt prāpya tat svayameva tu /
nissvebhyo vitaret kāmāt kṣiped vā hradavāriṇi // 16

śāntisvastyayanair daivān upaghātāñcchamaṃ nayet /
paracakropaghātāṃśca śastranityatayā[13] jayet // 17

śrutismṛtītihāsārthakuśalaṃ kulasammataṃ /
tapasvinaṃ śamopetaṃ vidadhīta purohitaṃ // 18

śucīnavahatāñacchaktisampannān[14] kṛtacetasaḥ /
sarveṣu ca nayed rājā svastyai samyak sahāyatāṃ // 19

vyavahārān svayaṃ paśyed vidvadbhir brāhmaṇaissaha /
brāhmaṇaṃ vā niyuñjīta vyavahārasya darśane // 20

janmakarmavratopetā rājñā kāryassabhāsadaḥ /
ripau mitre samāḥ kenāpyahāryāḥ krodhavarjitāḥ // 21

sarvakāryeṣu cādhīno rājā bhavitumarhati /
devāṃśca brāhmaṇāṃstadvat sādhūn sampūjayettathā // 22

bhajeta vṛddhān rājanyo brāhmaṇaṃ nāvasādayet /
satkarmaratam anyaṃ vā dadyād viprāya medinīṃ // 23

prāyacchat sarvato bhāgān brāhmaṇebhyaḥ prajāpatiḥ /
tāneva ca puraskuryāt sarvakāryeṣvamāyayā // 24

svadattaṃ paradattaṃ vā daivadattamathāpi vā /
svataḥ prāptaṃ kulādvā na teṣāṃ svaṃ nṛpatir haret // 25

12. B C arthena.
13. B śāstranityatayā.
14. A B sampannāt.

amukhyaṃ yojayettatra praṇaṣṭe mukhyabhāgini /
sarvasaṃbandhivicchede rāja taddhartumarhati // 26

putrādyāstasya dāyādā dāsāntā[15] bāndhavā matāḥ /
bhāgiṣvavidyamāneṣu sarvathā tasya taddhanaṃ // 27

trīṇi varṣaṇi gopāyet svāminaṃ pratipālayan /
alabdhvā bhāginaṃ paścānnikṣipet sindhusaṅgame // 28

evaṃ brahmahite jāgrat sarvāḥ pālayati prajāḥ /
sa vai prajāpatiḥ sākṣāt prājāpatyaṃ padaṃ vrajet[16] // 29

iti daśamasyādhyāyasya tṛtīyaḥ pādaḥ

ATHA CATURTHAḤ PĀDAḤ

[Rājñaḥ ātmarakṣā]

ātmānaṃ sarvato rājā gopāyed apramattadhīḥ /
bahavo ripavastasya svarāṣṭraparārāṣṭrayoḥ // 1

viśeṣato'nnapāneṣu viśvasthān viniyojayet /
viśvastānapyaviśvatān citte samavadhārayet // 2

amitraṃ mitratāṃ yāti kārye mitramamitratāṃ /
mitrāmitravibhāgo'yaṃ divyānāmapi durlabhaḥ // 3

bhāryā dadāti garalaṃ bhartre pitre tathātmajaḥ /
nanu svārthaparo loko parasvaharaṇotsukaḥ // 4

yadyasti jīvite śraddhā tarhi kiñcinna viśvaset /
prāyeṇa vijane rājā gahane ca gṛhe vaset // 5

āvaśyake tu saukaryaṃ darśane copapādayet /
viṣaghnamagadaṃ mantraṃ maṇiñca bibhṛyāt sadā // 6

15. B dāsānta.
16. A vrajeyat.

smitapūrvābhibhāṣī syād vācā santarpayejjanān /
vadhyeṣvapi na kurvīta bhrukuṭībhīṣaṇam mukham // 7

aparādhānurūpañca daṇḍaṃ daṇḍyeṣu yojayet /
dvitīyanna kṣametāgaḥ pūrvaṃ ca balavattaraṃ // 8

svadharmasya parityāge nādaṇḍyo'sti mahīpateḥ /
nyāyyadaṇḍaḥ svarāṣṭre syād bhṛśadaṇḍaśca śatruṣu // 9

ajihmaḥ suhṛdi snigdho vipreṣu syāt kṣamāparaḥ /
mahāpātakino hanyād vinā viprān mahīpatiḥ // 10

atyantāgaskṛtaṃ vipraṃ kṛtacihnaṃ svarāṣṭrataḥ /
rājā nirvāsayedeṣa daṇḍastasya na cetaraḥ // 11

viprasya brahmahatyāyāmaśiraskaṃ mahīpatiḥ /
phāle tu puruṣaṃ kṛtvā deśāttaṃ cyāvayennijāt // 12

surākuṃbhaṃ surāpāne steye'pi ca śunaḥ padaṃ /
gurutalpagatau yonimanyatrāpi ca tādṛśīṃ // 13

vyavahāravidhau yadyad uttaratropadekṣyate /
sādhu tattad apekṣeta prāyaścitte'pi yacca tat // 14

uktāḥ prāyeṇa saṃkṣepād rājadharmā yathākramaṃ /
yānātiṣṭhan nṛpaḥ kīrtiṃ pretya svargaṃ ca vindate // 15

iti śāṅkare dharmaśāstre laghudharmaprakāśikāyām
daśamādhyāyasya caturthaḥ pādaḥ /
daśamo'dhyāyaḥ samāptaḥ

EKĀDAŚO'DHYĀYAḤ

PRATHAMAḤ PĀDAḤ

[Vaiśyadharmāḥ]

rājadharmā yathā proktāstathā dharmān viśāmapi /
abhidhāsye viśāṃ dharmo vāṇijyaṃ gośca pālanaṃ // 1

kṛṣiścādhyayanaṃ dānaṃ yāgaśceti puroditaṃ /
satyānṛtena yo vaiśyo vṛttimicchet sa sarvadā // 2

varjayet satataṃ jāgradavikreyasya vikrayaṃ /
lavaṇam carma lākṣā ca yajñasūtrañca mekhalā // 3

sālagrāmaśilā māṃsaṃ madhu tailaṃ manaśśilā /
avikreyāṇi saṃkṣepād daśaitāni vidurbudhāḥ // 4

anye govikrayaṃ kanyāvikrayaṃ vedavikrayaṃ /
annasya vikrayañcāhussomavikrayapañcakaṃ // 5

varjanīyān samāsena tacca vīkṣeta cetarat /
sahasramaṣṭau cācakhyāvavikreyāṇi bhārgavaḥ // 6

tatra pañcadaśādyāni saṃkhyātānyatigauravāt /
prativarṣaṃ yathā vṛddhir daśamāṃśena jāyate // 7

mūlasya sāttvikaṃ prāhustathā satyānṛtaṃ budhāḥ /
rājasaṃ pañcamāṃśena tadādhikyena tāmasaṃ // 8

tatra tāmasamujjhitvā dve caite samupāśrayet /
ekatraivābhisandhiśced tādā sāttvikamāśrayet // 9

viprānna vṛddhimanvicched anviccedavanīpateḥ /
sāttvikīṃ rājasīṃ caikāmathavā kramatastayoḥ // 10

vaiśyo vaiśyād yathākāmaṃ yathālābhañca śūdrataḥ /
dāsāya dadyād ādāya yatkiñcit pāritoṣikaṃ // 11

gāṃ prabhāte payo dugdhvā vatsocchiṣṭāṃ pracārayet /
paśavyeṣu pradeśeṣu pracchāyataruśāliṣu // 12

hiṃsrasatvavihīneṣu śaṣpanirjharaśobhiṣu /
āvarjayecca sauhitye pratyākarseṇa bhakṣaṇāt // 13

pānād vā sarvathā naiva prahared īrṣyayā hṛtaḥ /
śṛṅge rajjuṃ na kurvīta śṛṅgiṇībhir na vāhayet // 14

gobhyo grīṣme tu madhyāhne viśramaṃ pratipādayet /
anyatrāpi ca vijñāya śrāntiṃ taistaistadiṅgitaiḥ // 15

ya icched godhanasyardhiṃ sukṛtasya ca vardhanaṃ /
dadhinirmathanaṃ darśe varjayecca prayatnavān // 16

vṛṣānakleśayan kuryād āmadhyāhnācca karṣaṇaṃ /
yathākālaṃ yathādeśaṃ kurvāṇo nāparādhyati // 17

na parvaṇi na saṃkrāntau na sandhyāyāṃ na vā niśi /
na ca kṛṣṇacaturdaśyāṃ na janmarkṣe na śārkare // 18

noparāge na bhūkampe[1] na riktāsu tithiṣvapi /
kurvīta karṣaṇaṃ yatrāpyācāro na ca dṛśyate // 19

nirlikhya mṛttikāstyājyāḥ khanitreṇetareṇa vā /
halayajñād[2] vinānyatra tatodbhiḥ kṣālayecca tān // 20

āśvāsayed goṣṭhagatān tṛṇasauhityatarpaṇaiḥ /
goṣṭhānniṣkāsayenmūtragomayādīn dine dine // 21

vastrābhyaṅgādi dānena lālayecca svakiṃkarān /
teṣāṃ kauṭumbikaṃ kṣemaṃ pratyahaṃ prārthayeta ca // 22

1. A bhūpampe.
2. B phalayajña.

vyasaneṣu ca sarveṣu viśrāntiṃ pratipādayet /
snihyeyuste yathā svasmiṃstathā sarvañca[3] kārayet // 23

annaṃ bahuguṇaṃ vidyāt sarvaprāṇyavalambanaṃ /
kṛṣyāyattañca tattasmāt kṛṣikarmavivṛddhaye // 24

varṇāsramādyabhedena yatitavyamatassadā /
brāhmaṇastapasā bhūpassūkarādinirākṛteḥ // 25

vaiśyaḥ svayaṃ pravṛtyā ca śūdrastat sāhyadānataḥ /
svadharma iti vaiśyasya viśeṣo'tra pradarśitaḥ // 26

evaṃ satyānṛtādau ye vartante satataṃ viśaḥ /
anyatrādhyayanādau ca teṣāṃ kṣemamanargaḷaṃ // 27

ityekādaśasyādhyāyasya prathamaḥ pādaḥ

ATHA DVITĪYAḤ PĀDAḤ

[Śūdradharmāḥ]

atha dharmān pravakṣyāmi śūdrasyāpi samāsataḥ /
svadharmanirataḥ śūdraśśamavānanasūyakaḥ // 1

kuryād dvijānāṃ śuśrūṣāṃ tebhyo labdhena dhārayet /
prāṇān gṛhān gurūn putrāṃstenaiva bibhṛyāt sadā // 2

karśitaḥ karṣaṇājjīvettatkṣetre tadanujñayā /
āhūtassarvadā vipraiḥ praviśedavilaṅghayan // 3

adyedamanyat kartavyamiti teṣu na cintayet /
svenārabdhaṃ tyajet karma dvijārthe'tyayavad vinā // 4

rājñaḥ kāryaṃ pratijñātaṃ brahmaṇārthepi na tyajet /
viśaḥ kāryaṃ tyajedeva svakāryamiva sarvadā // 5

3. B sarvāñca.

brahmaṇārthe sadāyatto brāhmaṇān paritoṣayet /
adhikṣipto pi na brūyād abrahmaṇyaṃ jaghanyajaḥ // 6

āgaḥ kṣantavyatāṃ tebhyo brūyāccaiva pade pade /
na vadet saṃskṛtāṃ vāṇīṃ nāśrayellipimūkatāṃ // 7

naiva śāstraṃ[4] paṭhennaiva śṛṇuyād vaidikākṣaraṃ /
na snāyādudayāt pūrvaṃ tapo mantrañca varjayet // 8

kuryāt pūrtañca kurvīta maunena pitṛkarma ca /
surānityo'pi naiva syānmāṃsanityo'pi vā tathā // 9

na pibet kapilākṣīraṃ pañcagavyañca pādajaḥ /
viṣayeṣu prasaktātmā svecchācāraṃ na darśayet // 10

yasmādyasmānnivāryeta yatra yatrāgrajanmabhiḥ /
tasmāttasmānnivarteta tatra tatrāvicārayan // 11

yatra syāccodanā kṛtye viprāṇāmanasūyayā /
tatra cāśu pravarteta sarvakālamatandritaḥ // 12

evaṃ yo vartate śūdro vartante ye dvijāstathā /
svadharmaparipūtāste sarve yānti paraṃ padaṃ // 13

atyāpannasya śūdrasya vṛttiḥ kārukaṭakriyā /
vedadūṣakanīcānāṃ sevanaṃ sa tu varjayet // 14

vikrayaṃ lavaṇādīnāṃ kuryād vā vṛttikarśitaḥ /
sarvaṃ vā vikrayed[5] dravyaṃ tasyeṣṭaṃ māṃsavarjitaṃ // 15

gaṇarātravrataṃ śūdro nātiṣṭhettasya kāraṇāt /
vratapratinidhiṃ dānaṃ kṛtvā mucyeta pātakāt // 16

nordhvapuṇḍrī bhavennaiva puṇḍraṃ gomayabhasmanā /
dhārayed vipracullisthabhasmanā dhārayecchuciḥ // 17

4. B pitur.
5. A vikraye.
B vikriyed.

itihāsapurāṇāṇi na paṭhecchrotumarhati /
etena sarve vyākhyātāḥ prabandhāḥ ṛṣibhiḥ kṛtāḥ // 18

śaivāt ṣaḍakṣarāt tyaktvā praṇavaṃ siṣṭapañcakaṃ[6] /
japannapi vinaivāṅgaṃ naiva śūdro'parādhyati // 19

varṇasādhāraṇatvena proktaṃ sarvaṃ samācaret /
sadvidveṣastu tatrāpi prārabdhamapi tattyajet // 20

na kiñcidapi jānāti dharmaṃ vā'dharmameva vā /
śūdrastasya sadācāre pramāṇaṃ viprabhāṣitaṃ // 21

pratikālaṃ pramāṇāni bhidyante kālavaibhavāt /
pratideśañca bhidyante tat paśyed bahusammatiṃ // 22

kāle sarvatra deśe ca vīkṣya vaideśikaṃ tyajet /
evaṃ dvijān puraskṛtya vartamānaḥ pade pade // 23

nāvasīdati śūdro'tra pretya svargañca vindate // 23 ½

ityekādaśasyādhyāyasya dvitīyaḥ pādaḥ

ATHA TṚTĪYAḤ PĀDAḤ

[Ahiṃsādidharmāḥ]

asaṃskṛtān paśūn mantrair na khādeyur dvijātayaḥ /
khādeyussaṃskṛtān mantrair vaidikaṃ vidhimāsthitāḥ // 1

yāvanti paśuromāṇi tāvantyenāṃsi tad vadhād /
vṛthāpaśughnaḥ prāpnoti na hanyustad vṛthā paśūn // 2

kṛtārthāḥ paśavaḥ pūrvaṃ visṛṣṭāḥ parameṣṭhinā /
kratubhūtyai hi nirdiṣṭāḥ kratau tasmād vadho'vadhaḥ // 3

6. B viṣṭapañcaka.

tādṛśaṃ na bhavedeno mṛgahantur dhanehayā /
yādṛśantu bhavedeno vṛthā māṃsāni khādataḥ // 4

atipannāḥ kratorarthe saṃskārair vidhivattrayaḥ /
prāpnuvantyutthitiṃ paścādoṣadhyaḥ paśavo drumāḥ // 5

yajña eva paśor hiṃsā kāryā na pitṛkarmaṇi /
daivike'nyatra cāpyeṣā madhuparke'pi neṣyate // 6

kratvarthe paśuhantāro vedatattvārthavedinaḥ /
ātmanaḥ paśubhissārdhaṃ nayeyur gatimuttamām // 7

gurur gṛhepyaraṇye vā vipro rājorujo'pi vā /
āpadyapi na kurvita vadhaṃ vidhivivarjitaṃ // 8

vedena vihitā hiṃsā yajñakarmaṇyanugrahāt /
jñātavyā sā tvahiṃseti vedo dharmapravartakaḥ // 9

ahiṃsakāni yo bhūtānyahinasti sukhecchayā /
jīvannapi mṛtah paścād duḥkhād duḥkhamavāpnuyāt // 10

praṇināṃ bandhanaṃ hiṃsā saṃkleśanamiti trayaṃ /
dūrād vihāya loke'tra kṣemaṃ pretya ca vindate // 11

yadarthaṃ yatate yatra ramate yadutecchati /
tasya siddhaṃ hi tat sarvaṃ nivṛtto yaḥ parādanāt // 12

nāhiṃsayā kvacijjantor māṃsamutpattumarhati /
jantuhiṃsā na ca svargyā tasmānmāṃsaṃ vivarjayet // 13

bandhanācca vadhājjantoḥ prekṣya māṃsasya saṃbhavaṃ /
dayayā vā nivarteta sarvamāṃsasya bhakṣaṇāt // 14

śrūyate mahiṣādibhyo duḥkhadhārā marutvataḥ /
tasmād yajñavadho'pi syād duḥkhaleśāptaye kvacit // 15

abudhyā bhakṣite māṃse prāyaścittaṃ cared dvijaḥ /
buddhipūrvaṃ pravṛtto'tra patitatvamavāpnuyāt // 16

na khādati vidhiṃ hitvā piśāca iva yaḥ paśūn /
sa vai lokasya cakṣuṣyo na ca rogaissa pīḍyate // 17

pāśadaḥ kaṇṭhakarṣī ca pṛṣṭhaghātī[7] vadhe guruḥ /
anumanta nihantā ca kretā vikrayakṛt tathā // 18

saṃskartā copahartā ca yo vai māṃsasya khādakaḥ /
ekādaśāmī saṃproktāḥ sarve'pi paśughātakāḥ // 19

yatra svamāṃsaṃ puṣṇīyāt paramāṃsair acoditaḥ /
nātaḥ pāpīyasīṃ kāñcid avasthāṃ bhārgavo'bravīt // 20

tasmān māṃsaṃ na khadeyuḥ keralasthā viśeṣataḥ /
hutaśeṣaṃ vinā viprā vedoktenaiva vartmanā // 21

hiṃsāpi·tadvattyājyaiva vedābhyupagamo na cet /
prativarṣaṃ paśuṃ hatvā yo yajeta samāṃ samāṃ // 22

yaśca māṃsaṃ tathāśnīyāttavubhau sukṛte samau /
steyaṃ na kuryāt sarvo'pi svarṇasteyāt patedadhaḥ // 23

na gacchet parakīyāṃ strīmagamyāgamane patet /
gogāmi na na duṣṭāṃ strīṃ gacched budhvā gataḥ patet // 24

śūdrāṃ na gacched vipro vā rājā vā vaiśya eva vā /
vṛṣalyāṃ ramamāṇo yadekarātreṇa sādhayet // 25

tadbhaikṣabhug japannityaṃ tribhirabdaiḥ parānudet /
keraleṣvabhimanyante vṛṣalīgamanaṃ prati // 26

bhārgavasyābhyanujñānaṃ snātakā api bhūsurāḥ /
dṛśyate na ca tat kvāpi yujyate na ca sarvathā // 27

nārīgamanasāmānyaṃ snātakaḥ parivarjayet /
viśeṣād vṛṣalīsevāmiti rāmanidarśanaṃ // 28

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7. B pṛṣṭhe.

jātitastūttamāṃ nārīmagamyāmadhamāmapi /
samānāmapi cānyasya sagotrāñca vidur budhāḥ // 29

surāpānād dvijassadyo buddhipūrvat patatyadhaḥ /
abudhyā patite tatra prāyaścittantu vakṣyate // 30

pāpātmanā yena sākaṃ saṃsajyeta sa vatsarān /
prāpnuyāt tat samānatvaṃ tat saṃsargamatastyajet // 31

ityekādaśasyādhyāyasya tṛtīyaḥ pādaḥ

ATHA CATURTHAḤ PĀDAḤ

[Bhojanavidhiḥ]

yatheṣṭānnaṃ cared vipro vasan gurukule'nvahaṃ /
tadeva medhyaṃ vai tasya tadevāmṛtamucyate // 1

devān pitṝn manusyāṃśca bhṛtyāṃśca gṛhadevatāḥ /
prīṇayitvāta ūrdhvaṃ tu gṛhasthaḥ śeṣabhug bhavet // 2

vanyānnabhug vanasthaḥ syād ulūkhalavidhiṃ vinā /
dantolūkhala eva syād athavā vāyubhojanaḥ // 3

bhikṣānnaṃ yatiraśnīyād aṃbhasā puṭitam sakṛt /
tadeva brahma tanmedhyaṃ medhyaṃ sa brahma cārhati // 4

annaṃ nāmeti yat kiñcid aśucistat parityajet /
uparāgāt purā yāmau dvāvanne varjayet sadā // 5

tataḥ parañca nirmukteḥ snāto bhojanamarhati /
gobrāhmaṇoparāge tu na jñāte bhojanaṃ caret // 6

naivādyād vysanasthe tu rājñi bandhujane'pi vā /
nārdharātre na madhyāhne nājīrṇe na ca sandhyayoḥ // 7

nārdravāsā na nagno na jālastho na nabhasthitaḥ /
na bhinnāsana āsīno na caivotkuṭikāsanaḥ // 8

notsaṅge na śayānaśca na ca bhinne tu bhājane /
na pāṇau na ca medinyāṃ na yatra lavaṇaṃ purā // 9

bālān nirbhatsayannādyānnaikaḥ sākaṃ na śatrubhiḥ /
na dārair na ca paṅktisthaḥ paṅktiḥ pūtā na ced budhaḥ // 10

na rātrau tilasammiśraṃ na dadhyahani no payaḥ /
nāhutvā naiva cādatvā svapitror na ca kṛtyavān // 11

nocchiṣṭaṃ nāghṛtaṃ cānnamanarcitvā na bhāryayā /
bahūnāṃ prekṣamāṇānāṃ naiva nāpi bahir gṛhe // 12

naikasmin bahavo naiva śūnyagehe na garhitaṃ /
na prauḍhapādaḥ kṣemārthī nātisauhityamācaret // 13

śuddhāvācāramāhāraṃ kurvāṇasya muhurmanaḥ /
śuddhaṃ syādatiśuddhe'tra viśvātmā saṃprakāśate // 14

tasmād yateran sarve'pi svācārāhāraśodhane /
anyathāndhaṃ tamaḥ prāpya duḥkhād duḥkhamavāpnuyāt // 15

iti śāṅkare dharmaśāstre laghudharmaprakāśikāyām
ekādaśasyādhyāyasya caturthaḥ pādaḥ /
ekādaśo'dhyāyaḥ samāptaḥ //

DVĀDAŚO'DHYĀYAḤ

PRATHAMAḤ PĀDAḤ

[Sadācārāḥ]

yaśca vyākurute vāṇīṃ yaśca mīmāṃsate kratuṃ /
tāvubhāvapi vṛttasthau jñātavyau paṅktipāvanau // 1

tābhyāmagrāsanaṃ datvā bhoktavyaṃ paṅktisaṃśritaiḥ /
eṣa bhārgavanirdiṣṭaḥ[1] panthāḥ keralavāsināṃ // 2

sadācārān pravakṣyāmi samāsena śubhāvahān /
avamānaṃ na kurvīta kasyacit kṣemakautukī // 3

hīnāṅgān adhikāṅgān vā vikṛtāṅgān athāpi vā /
na hīnāṃśca na mūrkhāṃśca prahased vyādhitān api // 4

na hīnasevanaṃ kuryānna svādhyāyaṃ dvijastyajet /
varṇasya cāśramasyāpi vayaso'bhijanasya vā // 5

śrutasya ca dhanasyāpi deśasya samayasya ca /
anurūpeṇa veṣeṇa varteta na ca garhitaḥ // 6

nityaṃ śāstrārthavīkṣī syājjīrṇavāso na dhārayet /
malinañca tathā tadvat sacchidraṃ vibhave sati // 7

na nāstityabhibhāṣeta mlecchabhāṣāṃ na cābhyaset /
na paśyed varca ātmīyaṃ nātmānaṃ tailatoyayoḥ // 8

na kruddhasya guror vaktraṃ na bhuñjānāñca gehinīṃ /
na ca nagnām na codakyāṃ na striyaṃ bhraṣṭakañcukāṃ // 9

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1. A nirdiśāḥ.

nānyaguhyaṃ nijaṃ guhyamanyasmai na ca darśayet /
kanyāyoniṃ na vīkṣeta tiraścāñca na maithunaṃ // 10

nāmedhyaṃ prakṣiped agnau nāgniṃ padena laṅghayet /
padau na tāpayed agnau tanmārṣṭiṃ na kuśaiścaret // 11

na kāṃsyabhājane nyāsyannākrāmedaṅghrimaṅghriṇā /
na loṣṭamardanaṃ kuryānna caiva bhuvamālikhet[2] // 12

na dantair nakhalomāni cchindyād dyūtaṃ vivarjayet /
vastramanyadhṛtaṃ naiva dhārayennatu pāduke // 13

upavītaṃ na bibhṛyād bhinnañca vidhivarjitaṃ /
nocchiṣṭahaviṣī dadyānna śūdrāya na cākṣaraṃ // 14

na tilānnaṃ na śūdrasya paurohityamupāśrayet /
nodakyāmabhibhāṣeta suptaṃ naiva prabodhayet // 15

parakṣetre carantīṃ gāṃ na brūyānnāpasārayet /
na vatsakaṃ pibantaṃ vā śūdrarājye sthitiṃ tyajet // 16

adhārmikajanākīrṇe vaidyahine ca nirjale /
vṛthā ceṣṭāṃ na kurvītāpyaślīlamanṛtaṃ tyajet // 17

natmānamavamanyeta paramaramāṇi na spṛśet /
sandhyāṃ ciramupāsīta śastrakrīḍāṃ parityajet // 18

nimittena vinā khāni na spṛśed aśucīni ca /
na kuryāllokavidviṣṭaṃ dharmamapyucitaṃ kvacit // 19

kuryāt parvasu śāntyarthaṃ japahomādikāḥ kriyāḥ /
iti proktassadācārassamāsena na vistarāt // 20

śiṣṭeṣvartheṣu sādhūnāṃ vṛttasyaiva pramāṇatā // 20 ½

iti dvādaśasyādhyāyasya prathamaḥ pādaḥ

2. B ālipet.

ATHA DVITĪYAḤ PĀDAḤ

[Strīdharmāḥ]

bahusmṛtyuditaṃ samyak sādhubhiśca niṣevitaṃ /
ācāramāśrayennityaṃ dharmakāmo jitendriyaḥ // 1

ācārād āpnuyād āyurācārādīpsitāṃ gatiṃ /
ācārācchriyamakṣayyāmācārācca kaler jayaṃ // 2

sarvalakṣaṇahīno'pi sadācāram samāśritaḥ /
śraddhāvan anasūyuśca jīved eva śatam samāḥ // 3

strīdharmānabhidhāsyāmaḥ pṛthagevātha kāṃścana /
śayanādutthitā dhautapañcakā dhṛtamaṃśukaṃ // 4

parivartya punar dhautapañcakā gṛhakarmasu /
pravartetodayāt pūrvaṃ gṛhasammārjanaṃ tathā // 5

dadhinirmathanañcāpi kurvīta gṛhamedhinī /
amāvāsyā ca saṃkrāntiḥ pitryaṃ karma purogataṃ // 6

trayametadatītyaiva dadhno mathanamācaret /
manthamāvarjayed dadhni yad gṛhe darśa āgate // 7

tasya gāvaḥ praṇaśyeyuśśapeyuḥ pitaraśca taṃ /
saṃkrāntau pitaraḥ śrutva dadhinirmathanadhvaniṃ // 8

aruntudamivāvāpya pratiṣṭheran parāṅmukhāḥ /
pitrye karmaṇi nediṣṭhe mathanaṃ yatra jāyate // 9

na tatra kavyaṃ pitaro havyaṃ nādyuśca devatāḥ /
ādyo niṣedhaḥ sarveṣāṃ samāno'tra tato dvayaṃ // 10

āśāste brahmaṇasyaiva muniḥ keralavāsiṣu /
tataḥ prakṣālya pātrāṇi gāṃ dugdhvātha visṛjya tāḥ // 11

snāyādāvaśyakañcānyat kurvīta tadanu svayaṃ /
samit kusumadarbhādi sarvaṃ sampādya sādhanaṃ // 12

havyaṃ kavyaṃ tathānnañca pacedamalinānāṃbarā /
nārdrāṃbarā na visrastakeśā samyak prabudhadhīḥ // 13

prayatopacared agniṃ bhartārañca sadotsukā /
abhuktavati naivādyād bhuñjāne vā svabhartari // 14

ekasminneva bhuñjita bhājane sati saṃbhave /
patipravaṇatāṃ[3] hitvā na kṣaṇaṃ sthātumarhati // 15

patyuḥ pratīpān na vaded vācā vācaṃyamaṃ patiṃ /
vilokya taṃ na bhāṣeta kruddhe smeramukhī bhavet // 16

śaktyā sarvatra dākṣiṇyamātiṣṭhedanasūyaya /
sapatnīṣu sakhīvṛttimanutiṣṭhedanāratam // 17

tathā gurūṇām śuśrūṣāṃ kuryānnityamatandritā /
putrān na bhartsayed bālān poṣayecca hitāśanaiḥ // 18

stanyāśine yathākālaṃ stanyaṃ dadyāt prasannadhīḥ /
annamannāśine dadyācchiśave na śapet krudhā // 19

rudantaṃ sampratīkṣeta nopekṣetānyadutsukā /
arcayed devatā nityaṃ bhartṛmukhyā śucivratā // 20

tīrthayātrāṃ na kurvīta pativatnī kulāṅganā /
bhartuḥ pādodakaṃ tasyāstīrthaṃ netaradiṣyate // 21

vidhavāpi na tīrthāya svasīmānamativrajet /
sīmā tu [4]dākṣiṇātyānāṃ sindhuḥ kuṃbhavatī matā // 22

auttarāṇāntu tāmāhuḥ saritam tu payasvinīṃ /
sarveṣāmapi sahyādriḥ sīmeti trividhā matā // 23

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3. **B** paripravaṇatāṃ.
4. **A** dāṇitya.

keraleṣu na cānyatra sīmnā kāpi nibandhanā /
tīrthasrāddhaṃ na kurvīta dvijānāmiha yoṣitaḥ // 24

snāyādaṃbuni gaṅgāyāḥ keraleṣu nilaiva[5] sā /
nadyā rodhasi vastavyā nadyām snāyattadicchayā // 25

na dūrasthāṃ nadīṃ gacchenna vedaṃ śṛṇuyād vadhūḥ[6] /
nātyakṣarāṇi gṛhṇīyat gītaṃ nṛttañca varjayet // 26

nānyaṃ pumāṃsamīkṣeta sādhvī guptaiva niṣsaret /
vinā dāsīṃ na nirgacched acchatrā na kadācana // 27

na rātrau sarvathā gacchennotsave devamandiraṃ /
itthaṃ saṃkṣepataḥ proktāḥ strīṇāṃ dharmā bṛhattamāḥ // 28

yān kārtsnyena samāsthāya striyo yānti parāṃ gatiṃ // 28 ½

iti dvādaśasyādhyāyasya dvitīyaḥ pādaḥ

ATHA TṚTĪYAḤ PĀDAḤ

[Rajasvalādharmāḥ]

ahanyeva bahir gacched yatavāg rajasi srute /
avarjyasparśanādanyadaspṛṣṭvaiva gṛhād vadhūḥ // 1

na spṛśecca gṛhaṃ kvāpi paścāt svasthānamāśrayet /
na dantadhāvanaṃ kuryānnābhyaṅgaṃ nāñjanaṃ dṛśoḥ // 2

na kuryāt kasyacit sparśamātmopakaraṇād vinā /
svasantānād vināpyeṣā stanyapānopajīvanāt // 3

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5. **A** *Commentator quotes* Parakroḍamāhātmyaṃ *an anonymous work of Kerala*
   asniḷāyā uttare tīre navākṣetraṃ sudurlabhaṃ.
6. **A** *Commentator quotes Bhāgavata*
   strīśūdradvijabandhūnām trayī na śrutigocarā.

tṛtīyehani na snānamudakyāyā vidhīyate /
prāptau tūpavasettatra snātvā kāryasya karmaṇaḥ // 4

sandhyāyāṃ na bahistiṣṭhed dīrghaṃ vartma na laṅghayet /
anāhataṃ na bibhṛyād vāso mālyaṃ na dhārayet // 5

na kāṃsyabhājaneśnīyāt parṇabhug brahmacāriṇī /
nyavased bhūmiśayyāṃ ca divāsvāpaṃ parityajet // 6

yadi mālyaṃ bibhartyeṣā khalatir jāyate sutaḥ /
sutāvañjanamakṣṇoścejjātyandhāvuditau ca tau // 7

tau tu śvitrayutau limpatyaṅgāni yadi puṣpiṇī /
karoti yadi sābhyaṅgaṃ tau jāyetāṃ hataprabhau // 8

karoti yadi tūdakyā dantadhāvanamāplavāt /
prāg jāyate tataḥ śyāvadantau tau dantaroginau // 9

yadvoccāvacadantau ca sandhyāyāṃ ced bahiḥ sthitiḥ /
bhajate'pasmṛtigrastau laṅghayatyayanaṃ yadi // 10

khañjāvanāhataṃ vāso bibharti yadi kuṣṭhinau /
aśnāti kāṃsyapātre ced bhikṣācaryopajivinau // 11

brahmavarcasasaṃyuktau parṇabhug yadi puṣpiṇī /
atha parṇabhug apyeṣā pālāśaṃ parivarjayet // 12

patraṃ pippalasaṃbhūtaṃ naiyagrodhamathāpi vā /
caturthe'hani tu snāyād ādityodayataḥ paraṃ[7] // 13

snānāṃbaraṃ vasānaiva dattaṃ rajakayoṣitā /
nivṛttavṛṣalīkarmā susnātā ca dvijāṅganā // 14

7. A *Commentator substantiates the view by quoting lines from* Āśaucadīpaka *a text of Kerala, as follows:*
puṣpodabhedadināt tṛtīyakaniśāyāstvantyavedāṃśake- /
pyāplāvaṃ vitanotu vā kusumitetyāhur budhāḥ kecana //

nityakarmaṇi saṃśudhiṃ labhate nātra saṃśayaḥ /
athādvijamahelā cet susnāne naiva śuddhyati // 15

dvijābhāsavadhūṭīnām dvijastrīvacca dṛśyate /
snāne prāyaśa ācārastamevātra pramāṇayet // 16

sarvā snātā caturthe'hni sparśayogyā yathāvidhi /
māhānasikakṛtye ca kulastrī vihitāplavā // 17

bhartur eva mukhaṃ paśyedṛtusnātāgatāṅganā /
anicchayāpi vikṣeta nānyasya vadanaṃ satī // 18

ete rajasvalādharmā bhārgaveṇa nidarśitāḥ /
pradhānāḥ kathitāssarve noktā vistarato bhayāt // 19

iti dvādaśasyādhyāyasya tṛtīyaḥ pādaḥ

ATHA CATURTHAḤ PĀDAḤ

[Catuṣṣaṣṭyanācārāḥ]

athāto'nupravakṣyāmi nṛṇāṃ keralavāsināṃ /
anācārān samāsena bhargaveṇa pradarśitān // 1

anyatrācaraṇābhāvād anācārān bhṛgūdvahaḥ /
yānācaṣṭa catuḥṣaṣṭimākhyāsye tatra tānapi // 2

varjayed dantakāṣṭhāni nityasnāne sacelatāṃ /
snānavastreṇāṅgamārṣṭiṃ sandhyāprāṅ majjanaṃ tathā // 3

pacanādikamasnātvā caikarātroṣitaṃ jalaṃ /
snānādau phalasaṃkalpaṃ pātrocchiṣṭasthitodakaṃ // 4

śūdrādi sparśane snānaṃ kuryuśśuddhimabhīpsavaḥ /
antyajānāṃ sannikarṣe cāpi majjanamācaret // 5

sparśane cāntyajaspṛṣṭakūpavāpisthavāriṇaḥ /
sammārjitakṣitau pādanyāse ca prokṣaṇādṛte // 6

ūrdhapuṇḍre tripuṇḍraṃ ca kuryācchuddhena bhasmanā /
sarveṣāṃ karmaṇāṃ mantraṃ svayamevoccared dvijaḥ // 7

annaṃ paryuṣitaṃ prāyo vyañjanaṃ ca tathāvidhaṃ /
śiśūcchiṣṭañca naivedyaṃ śivasya ca vivarjayet[8] // 8

hastadattaṃ ghṛtaṃ śākaṃ vinā darvyā na bhakṣayet /
mahiṣighṛtadugdhādi havye kavyepi ca tyajet // 9

bhuñjīta kabalīkṛtya nocchiṣṭañca yathā bhavet /
aśucir naiva tāṃbūlabhakṣaṇādikaṃ ācaret // 10

brahmacaryāśrame niṣṭhām vratānāṃ karaṇam tathā /
dakṣiṇām ca guroḥ kuryād vīthyāmadhyanantu na // 11

kriyāḥ ṣoḍaśa kurvīta yathākālaṃ yathāvidhi /
kanyāvikrayaṇaṃ naiva kuryāt kāmyavratāni ca // 12

rajasvalāyāḥ sparśe tu striyaḥ snātvaiva bhojanaṃ /
tantuvāyasya rajakasyāpi karma vivarjayet // 13

kṣatrādīnāṃ na kartavyaṃ rudrākṣādau śivārcanaṃ /
brāhmaṇo naiva kurvīta śūdraśrāddhapratigrahaṃ // 14

kuryāt pitāmahaśrāddhaṃ śrāddhaṃ mātāmahasya ca /
tat patnyorapi darśe ca śrāddhaṃ vidhivadācaret // 15

pitroḥ saṃvatsarasyānte sapiṇḍīkaraṇaṃ tathā /
tāvad dīkṣā ca kartvyā śrāddhaṃ ṛkṣapramāṇataḥ // 16

anyasya putratāṃ yātaḥ svapitroḥ śrāddhamācaret /
svabhūmau śavadāhastu kartavyo netaratra tu // 17

strīdarśanaṃ na kartavyaṃ saṃnyāsāśramavartibhiḥ /
mṛteṣu teṣu na śrāddhaṃ kuryād uddiśya tān kvacit // 18

8. C vivarṇayet.

viprastriyo na draṣṭavyāḥ puṃbhir anyaiḥ patiṃ vinā /
gṛhād bahir na gantavyaṃ tābhir dāsīṃ vinā kvacit // 19

vastraṃ śvetetaraṃ tasyā nasāvedhaśca neṣyate /
surāpānānyaviprastrīsaṅgamādyaiḥ pated dvijaḥ // 20

devālayeṣu pretānāṃ pratiṣṭhāṃ naiva kārayet /
śūdrādi sparśanaṃ devapratimāsu vivarjayet // 21

niveditānnamanyasmai devāya na nivedayet /
ahaviṣyañca devānāṃ vivāhādi na kārayet // 22

āśīrvādo na kartavyo namaskāraśca bhūsuraiḥ /
vārṣikī paśuhimsā tu na kāryā mokṣakāmibhiḥ // 23

śaivavaiṣṇavatantroktamatād anyattu varjayet /
ekayajñopavītī syād jyeṣṭhabhrātā gṛhī bhavet // 24

kuryuḥ kṣatrādayaḥ śrāddhaṃ mātulasya yathāvidhi /
dāyādā bhāgineyāḥ syusteṣāṃ naiva tu sūnavaḥ // 25

abrāhmaṇo na saṃnyāsaṃ kuryāt patyau mṛte vadhūḥ /
naiva kuryāt sahamṛtiṃ pātivratye'pi niścite // 26

etāvanto hyanācārāḥ prādhānyaparicintayā /
bhārgaveṇa samāmnātā ye cānye kiñcid ūnatāṃ // 27

bhajantaste na cākhyātāśśatañcaiva sahasrakaṃ /
aurdhvadehikakarmāṇi śāvāśaucañca sūtakaṃ // 28

prakīrṇasaṃgrahañcāta ākhyāsye bhāga uttare // 28 ½

iti śāṅkare dharmaśāstre laghudharmaprakāśikāyāṃ
dvādaśasyādhyāyasya caturthaḥ pādaḥ /
dvādaśodhyāyaḥ samāptaḥ
[Pūrvabhāgaḥ saṃpūrṇaḥ]

THE MEMORIAL LAWS OF ŚAṄKARA

OR

A BRIEF EXPOSITION OF VIRTUES

CHAPTER ONE

QUARTER-1

[The origin of the *varṇas* and their duties]

Bowing before gods and sages who are proficient in righteous religious duties and meditating upon Śāṃba-Śiva (lord Śiva) attended by his consort Ambā (goddess Pārvatī), Śaṅkara (the author) full of self-restraint (makes this attempt). 1

He is moved by the condition of the gentle-minded people who feel it difficult to understand the *Dharmaśāstra*-rules of conduct-handed down by Bhārgava, because of its vastness. Having perused the same here and there and moved by compassion towards them (the present attempt is made). 2

Mostly the same treatise is epitomised here in mild words using a limited vocabulary though comprehensive in its scope to form a separate manual. 3

It is just like another beacon of light on religious duties, flawless in concept and entitled '*Laghudharmaprakāśikā*', a brief exposition shedding light on religious duties of *varṇas* (castes) and *āśramas* (the [four] stages of life). 4

Brāhmins, *Kṣatriyas*, *Vaiśyas* and *Śūdras* are the four castes that were produced respectively from the face, hands, thighs and feet, in older times, from the Self-born (lord the creator). 5

Hence they are called *Prākṛta*, the natural ones owing to their origin from nature; also they are called *Vaikṛta*, having undergone transformation (from their nature), and *Saṅkīrṇa*, the mixed ones by interaction between them. 6

All these mixed ones have deviated from virtues, the duties ordained by the Vedas which are conducive to the well-being of progress and which are unopposed. 7

Adharma, the non-virtue, is the opponent since it reverts from Vedic ordinances. One becomes virtuous indeed by knowing the distinction between virtue and non-virtue. 8

Āśramas (the stages of life) vary like *Brahmacarya* (celibacy) and as such are called *Brahmacārins* (the celibates), *Gṛhasthas* (the householders), *Vanasthas* (the forest-dwellers) and *Bhikṣus* (the ascetics). 9

They have different attires, different duties and different food-habits. Hereafter you may understand the common duties (of these four castes). 10

All human beings irrespective of castes are expected to follow certain duties and hence they are called general rules (applicable to all). 11

They are: patience, truthfulness, control (of sense organs), purity (of body and mind), non-violence, abstinence from theft, omission of harsh words, keeping away from inciting others, absence of greed (and) humility; 12

(And) freedom from jealousy, feeling of equality (for both friends and foes), kindheartedness and offering of alms according to one's financial ability, do epitomise these (general duties). 13

As self-restraint to gods and pity to demons, the supreme virtue of the human being is munificence (These are respectively referred to as *Dama*, *Dayā* and *Dāna*). 14

It is said that all of them (gods, demons and humans) of yore just after their creation meditated upon the creator and asked him as to what they should do. 15

The Self-born 'creator' having been asked by his progenies as to what they should do, meditated for some time and spoke to them the eighteenth alphabet (which is 'da'). 16

He repeated it three times and said that since all of them are his own sons, his ordinance to them should also be the same irrespective of their class. 17

The gods interpreted the letter as (standing for) self-restraint, demons took it for pity (or compassion) and the humans for alms (bestowing gifts) - (an explanation suited to their tastes). 18

Then he told the gods that self-restraint be their supreme duty (or characteristic); to demons that pity (or compassion) be their duty and to humans that offering of gifts be their utmost function. 19

Hence as far as humans are concerned giving away of gifts is the principal duty and it be done according to their capacity resulting in the cessation of all worries. 20

This will enable them to reach a world of plenty after their death, where they enjoy many desires unobtainable in the world of humans. 21

The duty of the *Brāhmins*, *Kṣatriyas* and *Vaiśyas* is respectively the performance of penance, protection of the Vedic lore, taking care of guests, offering of oblations and performance of *Agnihotra* sacrifice. 22

For the first two castes the domestic rituals (like the investiture of sacred thread etc.) shall be to the accompaniment of *Mantras* (sacred hymns), but for the others (*Vaiśyas*) this is avoided as far as *Rāmakṣetra* (the land of Kerala created by Paraśurāma) is concerned, where the nephews inherit the property (of the family). 23

This (inheritance) is among non-*Brāhmins* and hence the duties differ accordingly, all of which shall be ordained later as occasion demands. 24

Brāhmins and *Kṣatriyas* should attain proficiency in archery as their common duty and the study of the *Gopathabrāhmaṇa*. 25

To *Brāhmins* and *Kṣatriyas* the study of *Bhūsūkta* (principles of agriculture enshrined in the Vedas) is a common duty in addition to *goṣṭhaśayyāvrata* (sleeping in the cow-pen as a religious-agro ritual) and *Kusīda* (lending of money upon interest or collection of usury) as a means of livelihood. 26

Śūdras and *Brāhmins* should feel that they are respectively the servants and masters, beside sharing common features in their dress and habits. 27

Kṣatriyas and *Vaiśyas* should get up and show obeisance by standing up and saluting when a *Brāhmin* approaches, even if the latter is a young boy. 28

In *Rāmakṣetra* (the land of Paraśurāma, Kerala) *Śūdras* do not generally prostrate before others, but they only stand aside in obedience with folded hands, as ordained by the rules of Bhārgava. 29

With exception to the land of Bhārgava (Kerala), in all other regions the duties of *Kṣatriya* and *Vaiśya* are the three functions of study, giving of gifts and the performance of rituals. 30

But here it is the duty of *Kṣatriyas* and *Śūdras* to lay down their lives for the sake of a *Brāhmin* without the least hesitation. 31

Further these two castes should cut grass and bring fodder, engage themselves in the cultivation of lands and be prepared to lay down their life for the sake of cows. 32

Brāhmaṇas and *Vaiśyas* should tolerate the offence of a *Kṣatriya* without entertaining any long-standing feud. 33

Thus certain rules pertaining to castes are enumerated. The rest shall be narrated as and when the occasion demands. 34

Thus the first quarter of the first chapter comes to an end.

QUARTER-2

[Special duties of Brāhmins]

The Self-born (creator) has fixed three duos for *Brāhmins*, viz; *Adhīti* and *Adhyāpana* (learning and teaching), *Dāna* and *Ādāna* (giving and accepting of gifts), and *Yajana* and *Yājana* (offering and conducting sacrifices). 1

The creator, of Yore, has bestowed the three duties of *Adhyayana* (learning), *Dāna* (giving of gifts) and *Yajana* (conducting of sacrifices) upon *Kṣatriyas* along with the function of administering the people (of the country). 2

The *Vaiśyas* should do these along with the protection of the cows while the *Śūdras* are expected to serve the *Brāhmins* and bestow gifts on them. 3

Brāhmins should live by *Ṛta* (by collecting grains left-over and lying scattered in a bazaar; *Amṛta* (using grains discarded by the owner in a field after the harvest) and *Mṛta* (by begging alms). 4

They may also resort to *Pramṛta* (by engaging in agriculture) or *Satyānṛta* (business activities, which necessarily involve truth and falsehood). *Ṛta*, consists of both *Uñccha* and *Sila* (left-overs in a bazaar and in an agricultural field). *Amṛta* is that which is not obtained by begging. 5

What is obtained by begging is called *Mṛta* and *Pramṛta* is what is gained by agricultural activities. *Satyānṛta* stands for business. Among these

Uñccha and *Sila* are better as also *Amṛta*. For them (the *Brāhmins*) *Uñccha* and *Sila* are of greater merit. 6

Also *Amṛta* (is acceptable) though the other two (agriculture and business) are desirable. If the *Brāhmins* are *Janmins* (landlords) they could live by the rentals accrued from the land. 7

(They may) subsist on what is given by the agricultural labourer as share of the profit (from the land). Bhārgava ordains that this is applicable to all kinds of landlords. 8

Lord Viṣṇu, the sustainer of the virtues is none other than Bhṛgu himself and as such one holds that a *Brāhmin* fit for self-restraint will become despised and will be put to shame (by the acceptance of land). 9

Those who are expected for restraint become despised by the acceptance of land as gifts. Such a land is referred to as *jalma* which has undergone change due to transference of syllables (to form the word '*janma*'). 10

The ownership of the land is referred to as '*janma*' due to this factor. The *Brāhmins* who live by the share of profit obtained from such a land (over which those who have title called *janma*) should spend part of it for the benefit of sacrifices, teachers, relatives and beggars seeking alms. 11

By living upon the rentals given by the tenants one will not perish, but one should give six handfuls of grains to the senior member of his household. 12

A senior householder after setting apart a handful of grains each to the five categories of sacrifice, teacher, guest, relative and beggars, should maintain himself besides members of the household and children. 13

(Further the owner of such property) should maintain servants, maids, cows, cattle, brothers and the dear ones of the brother. This is how Bhārgava has ordained the life style of the propertied Brāhmin and by living thus one shall attain pleasure in this as well as in the other world. 14

[Duties of *Kṣatriyas* and others]

A *Kṣatriya* should live by the revenue and tax from the land as well as from the forest or by his prowess for protecting the people with single-minded devotion. The *Vaiśya* should maintain himself from the income got by breeding of the cattle, engaging in agriculture or by trade. 15-16

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The *Śūdra* is expected to perform the menial duties of the upper castes or by selling crafts. He may also subsist by the balance of income over and above the rentals due to the landlord. 17

In the land of Bhārgava none else should engage in agricultural activities if one could live otherwise. People of the lower class should never perform the activities of the upper castes on no account. 18

[Dignity of one's own duty]

Even in exigencies one should not resort to the activities of the higher caste people. The *Brāhmin* should learn the Vedas and teach them with devotion. 19

He should not desist from the teaching profession even if he is in danger. Further, he should not accept much even though it may appear beneficial in the given circumstance. 20

Even in the face of the greatest danger he should not accept the gift of a prohibited item. He should remain attached to his duty without selling Veda for remuneration. 21

A *Brāhmin* who never accepts any unworthy (or prohibited) gifts shines forth like blazing fire. So also is a *Kṣatriya* who protects the people from danger himself remaining not too harsh or not too mild. 22

Remaining watchful to the activities of people he should see to that they always remain attached to their own duties and functions. Such a king should look after the welfare of the cattles and *Brāhmins*. 23

Never rejecting (or turning back) any one who approaches for help, he will not become the target to ensure. Moreover he will reap much fame and will accomplish all his desires. 24

Further after death he reaches celestial worlds where there is no worry at all. The other two castes (the *Vaiśyas* and *Śūdras* also reap benefit by adhering to the principles and duties assigned to them. 25

They too reach a position by overcoming seemingly difficult situations of sorrow in both the present world and the one hereafter. A man who transgresses such rules of virtue and customs is in for trouble. 26

Such a man is destined to live in the hell and is due for unbearable calumny. Hence one who is desirous of well-being should always follow the path of virtue. 27

In this world of terrible consequences, virtue alone is the greatest friend. Here I have narrated the virtues to be followed by each caste in a nutshell. Hereafter I will be dealing with these in detail. 28-28½

Thus the second quarter of the first chapter comes to an end.

QUARTER-3

[The routines of a *Brahmacārin*]

Brāhmin, *Kṣatriya* and *Vaiśya* are the three castes referred to as *dvija* the twice - born, since they are supposed to have two births. 1

Of the two births the first is the natural birth, while the second is due to the *Upanayana* ceremony - the investiture of the sacred thread. 2

By performing *saṃskāras* (domestic rituals) up to *karṇavedha* (the piercing of the ear-lobes) to the accompaniment of *mantras* (hymns adapted from Vedas) the twice-born should protect his son from the two types of sin. 3

The ceremony of investiture should be performed by the father or by any other educated and qualified person following the instructions of one's own *Gṛhya* (domestic) rules, with restraint at the proper times. 4

The *Brāhmin* (boy) should be initiated at the age of eight selecting a suitable and auspicious time, while for the sake of teaching the Vedas, this could be done at the age of six also from the month of conception. 5

The *Kṣatriya* could be initiated from the eleventh year after conception with an option to do it at the age of seven for the sake of early training in martial arts. 6

The twelfth year (from conception) is the proper time fixed for a *Vaiśya*, though for the sake of business purposes it could be done in the ninth year itself and these boys with the sacred thread on them are called the *Brahmacārins*. 7

The maximum age limit precribed for *Brāhmins*, *Kṣatriyas* and *Vaiśyas* for the ceremony of investiture are respectively sixteen, twenty-two and twenty-four before which the boys of these castes must be initiated with the sacred thread. 8

Those who are not thus initiated after these ages are despised and excom-

municated from their own castes (and are treated as belonging to low class). 9

These uninitiated ones are called *Vrātyas* (out-caste for want of sacred thread) and are admitted to initiation by performing *Vrātyastoma* (a sacrifice performed to recover the right forfeited by the non-performance of the due *saṃskāras*) and the sages have prescribed this only in other regions than Kerala. 10

The special feature of Kerala prescribed by Bhārgava is that all those who are enjoined to have the sacred thread should be consecrated before they attain the age of sixteen lest they be treated as outside the purview of their caste. 11

The peculiar customs of Kerala (the land of the Bhārgava) is that one could not regain the status symbol by performing the rite called *Vrātyastoma*. 12

Further, in Kerala a *Brāhmacārin* should not wear the tuft of hair as is done in other places where one could shave his head bald, wear matted hair or wear a tuft. 13

Śikhā - the tuft of hair on the head is called *Daivī* (godly) when it is with four *Aṅgulas* (*Aṅgula* = 8 yava or 3 cm) upwards and with four *Aṅgulas* (a measurement equal to 3 cm) in circumference. 14

Paiśācī (demoniacal) types and *Āsurī*-types (un-godly and devilish) are respectively the same distance upwards with the same circumference added. Of these, two alone (viz., *Daivi* and *Paiśācī*) are approved for human beings. 15

(Of the 64 villages in Kerala, half of them) located in the South should accept the mode of *Daivī* variety and non-else; those in the North (located in 32 Northern villages) should wear the *Paiśācī* type alone according to the dictum of Bhārgava. 16

By not strictly following the traditional mode of wearing the tuft or by sporting a different type according to his will the twice-born becomes an outcaste. 17

Brāhmin should wear a blemishless skin of black antelope, *Kṣatriya* could use the skin of a deer and *Vaiśya* that of a goat though all of them are permitted to wear cotton clothes as garments. 18

For *Brāhmins* clothes should be of saffron colour, for *Kṣatriyas*, cloth of the colour of *mañjiṣṭha* (the Indian madder), and *Vaiśyas*, cloth of the colour of *haridrā* (turmeric) are prescribed elsewhere. But these rules are not applicable to Kerala. 19

Members of all these three castes should always wear girdle, loincloth (to cover the private parts), the sacred thread and the skin of antelope (as waist band). 20

The girdle shall be made of the thread of cotton without changing its colour, having a single knot after a four-fold strand. 21

Kaupīna - the loincloth with just enough breadth to cover the private parts and length to reach the back of the buttocks should also be of cotton. The tail part should have sufficient length to peg on to the girdle. This should not be from a cloth torn breadth-wise but only lengthwise, especially when it is to be used by *Brahmacārin*. 22

The sacred thread shall be either red, brown or even white in colour and made of cotton threads (for all twice-born people). 23

For a *Brāhmin* desirous of penance the brown one is recommended, while for a king given to bravery *Mañjiṣṭha* - the yellow one is preferred. 24

For a *Vaiśya* the colour of the thread shall be that ot *Turmeric* since he is fond of cattle. According to custom all these castes should wear the sacred thread reaching up to their navel. 25

A sacred-thread made of anything other than cotton is not approved for according to sage Bhārgava it is prohibited. 26

Since people other than those belonging to the *Brāhmin* caste here (in Kerala) follow the matrilineal mode of inheritance, there are differences in rules, but as regards the sacred-thread they follow the *Brāhmins*. 27

For all *Brahmacārins* (of the three castes of twice-born) the staff shall be of *Palāśa* (*Butea Frondosa tree*) and sacred thread of cotton, according to Bhārgava. 28

All *Brahmacārins* shall hold the staff with appropriate length as prescribed by tradition. It shall not be less or more in size. 29

Here, in Kerala, the *Brāhmin* shall hold the staff having a length up to his hair (on the head) and it shall be made from the *Palāśa* tree. The length should be exact - not to be more or less than is prescribed. 30

Here one should not hold a staff which is burnt, having any damage on the bark or devoid of bark. Similarly one that is too big, worm eaten or dry is unfit. 31

A staff with several branches ahead, crooked (curved), brought by untouchables, cut on a day when the moon is in conjunction or on the eighth day of the full-moon, or tainted by impure objects should not be carried. 32

According to Bhārgava the *Brāhmins* should wear on their neck a gold ring and a Rudrākṣa (Elaeocarpus Ganitrus) berry tied to a thread while performing the different rites. This rule is not applicable to the other two castes. 33

After the daily routines like morning bath, worship of the sun, and domestic rituals like the worship of fire, the *Brahmacārin* should collect alms and on return eat them after securing the permission of the preceptor. 34

Thus the third quarter of the first chapter comes to an end.

QUARTER-4

[Study and service before preceptor]

Having thus attained the status of the twice-born all of them become eligible for the study of *Śruti*, *Smṛti* and *Pūraṇas*. 1

Here only the initiated *Brāhmin* is fit to be instructed in Vedic lore and hence he alone should remain in the house of the preceptor; for the others have no right to the study of Vedas. 2

On an auspicious day fixed by the preceptor after the performance of a ritual to the accompaniment of *mantras* the Vedic study may be started after chanting the *Praṇava* and *Gāyatrī mantras*. 3

(As an introduction) the teacher should instruct the *Dharmaśāstra* to enable the boy to understand the nature of the rites of cleansing the body and soul, expiation etc. 4

The boy should properly understand this since one who has not done so is apt to disregard the virtuous path. 5

After understanding the customary rules from the preceptor, one should perform the duties according to the time and place without being lazy. 6

He should revert from doing anything prohibited by custom and thus getting trained from the preceptor he would shine like a blazing fire. 7

He should bow before the preceptors and other elders properly and should not bow before others without the permission of his own preceptor. 8

At the proper time he should voluntarily touch the feet of the preceptor with his outstretched hands in a crossed position left foot by the left hand and right foot by the right hand. 9

After the ceremonial salutation, the study begins and comes to a close when the teacher advises him to do so. Once again the teacher is to be saluted at the end of the lesson. 10

He should perform such acts according to the wishes of the teacher. If any act is dear to the teacher one should not desist from doing it even if it is unworthy. 11

He should carefully desist from doing anything against the wishes of the teacher either openly or covertly, respecting him always. 12

Those who despise the teachers who had taught him even a single alphabet, will certainly go to the hell called *Kuṃbhīpāka*. 13

If the teacher scolds him, he should not retort and if he is beaten by him should not desert. For the purpose of learning the disciple should even lay down his life. 14

Seeing the teacher entering, the student should stand up and lead him into the room receiving him properly and standing by his side. 15

Once the teacher is led into the room the disciple shall politely enquire about his wellbeing and once he is seated fan him (to make him comfortable). 16

While the teacher reposes the student should stand by his side in reverence and when the former is on a journey the latter should accompany him and should even run after him if he chooses to run. When the teacher is seated with the head bent down, the disciple shall stand in front of him. 17

When the teacher becomes angry, the student should appease him by entreaties. If there is anything to be told to the teacher, the student may tell him directly either slowly or quickly as the occasion demands. 18

On seeing the teacher coming towards the student from a distance the latter should go forward to receive him and should not sit before him without showing proper respect. 19

It is improper to pronounce the name of the teacher casually, and to imitate him by movement, action and words on no account. 20

When others criticise him or utter ill words scandalising him, the student should not remain there and he should not share the seat with the teacher. 21

(To sit by the side of the teacher) is improper unless one is travelling in a boat, occupying a stony step (flight of stairs) or mat. Even then one should sit along with him under his instruction, choosing a lower seat. 22

He should always lie down in a lower postion and should not sleep before the teacher does; and should get up earlier without fail and conscious of the rites. 23

When the teacher of the preceptor arrives, he should be treated as one's own preceptor and this mode of behaviour is to be followed towards the son of the teacher also in general. 24

It is not necessary for one to salute the son of the teacher by touching the feet, nor one should eat the left-over by him at the meals. The wife of the teacher should be looked upon like one's own mother. 25

(Thus living with the teacher) the student shall get up early, take bath and perform worship including rituals in fire in all the three junctures of a day. This daily routine shall be followed scrupulously by performing *Agnikārya* (sacrifice in fire), engaging in studies and eating what is collected by way of alms. 26

After studying up to the noontime and after worshipping the sun at midday, one should take his staff and go out for collecting alms after getting permission from the teacher. 27

He should eat his meals served in a plantain leaf after washing and cleaning it with the left hand and sip the water poured into his hand from the vessel called *kuṇḍi* by a different person. 28

He should not consume certain items like *Kulattha* (= a kind of pulse = Dolichos uniflorous), *Māṣa* (= a kind of pulse = a bean = Phaseolus Radiatus) *Rasona* (= Allium Ascalonicum also called Laśuna), *Gṛñjana* (= a kind of onion or garlic), *Niryāsa* (= resins like Asafoetida for household use); *Kṣāras* (=saline substances like Nitre), *Śākas* (=edible leaf); *Śaugrava* (prepared using śigru = Moringa Pterygosperma; oil of coconut; uncooked food, mixture of milk and molasses, parched grain kept in a copper vessel, and item with

change of colour, brackishness and fermentation; raw salt, honey; water mixed with molasses and ginger (*Guḍa* = molasses; *Nāgara* = dry ginger) called *Pānaka*, *Rasāla* (= mango) fruit, *Ikṣurasa* (= juice of sugarcane as also all impure food items). 29-32

He should remain quiet while taking the meals and if at all it becomes essential he should speak in Sanskrit. All through the meals his left hand should be placed at the tip of the leaf (and should never take the hand from it). 33

Nothing should be left-over in the leaf when he is to sip the final handful of water until which the left hand should be kept on the leaf. One should partake only a limited quantity. 34

Afternoon nap is to be avoided and in case he happens to sleep, he should take another bath before resuming the daily routines. He should not jump into the pond (taking a dive) and should not climb a tree or ride an elephant. 35

He should not move from one place to another without holding the staff or wearing the clothes. The tuft should be knotted and the body should be smeared with ashes. 36

He should avoid unguents, eating of pan, smoking, use of bodily decoration, looking at mirror, applying of collyrium to the eyes and use of obscene words. 37

He should not look at the sun on improper occasion, should not sleep with a stranger and avoid watching animals like dog in copulation. 38

He should not converse with women and should not perform dance, recite song, play percussion instruments or produce sound with mouth or nails (to beat time). 39

Laziness, falsehood, harming of animals and such things which are not approved by the teacher should be purposefully avoided. 40

Except on holidays, he should learn the lore with its auxiliaries. But when the temple is conducting the festival the study may be suspended for the time being. 41

He who scrupulously follows the period of *Brahmacarya*, diligently performing the duties like the rituals on the three junctures of a day, will reach the divine world. 42

The loss of semen on the part of a twice-born during the period of *Brahmacarya* is considered as an infringement of the vow and this should always be avoided. 43

During the first stage of life there should not occur any blemish; for it is in this period that the Brāhminhood is firmly established. 44

[Thus the fourth quarter of the first chapter of the *Dharmaśāstra* of Śaṅkara named *Laghudharmaprakāśikā* comes to an end.]

First chapter is concluded.

CHAPTER TWO

QUARTER-1

[The study]

After following the rules of Brahmacarya scrupulously according to one's tradition, one should learn four, three or two of the Vedas; 1

Or one Veda as prescribed with its auxiliaries like *Vedāṅgas*, *Vākovākya* (a speech and reply, dialogue) following the tradition of his school. 2

It is the study of Vedas that gives life to the performance of penance, sacrifice and vow, and hence on no account one should avoid the study of the Vedas. 3

The twice-born who studies the *Ṛgveda* attains the merit of pleasing the gods with honey and milk and manes with honey and ghee respectively. 4

He who studies the *Yajurveda* according to his ability acquires the merit of pleasing the gods with ghee and nectar and manes with honey. 5

He who sings the *Sāman* everyday according to his ability reaps the merit of pleasing the gods with *soma* juice and ghee and the manes with honey and ghee. 6

The twice-born who studies *Atharvaveda* everyday according to his ability bestows health to the gods and honey and ghee to the manes. 7

He who studies *Vākovākya* (speech and reply), *Purāṇas* (which are 18 in number beginning with Brahma to Brahmāṇḍa), *Nārāśaṃsī-gāthās* (relating to the praise of men), *Itihāsa* and *Vaidyaka* (*Āyurveda*) everyday acquires merit (of pleasing gods and manes). 8

Study of these according to one's ability is like pleasing the gods with honey, milk, flesh, rice-ball and ghee and manes with honey, ghee etc. These offerings will please them (gods and manes). 9

The gods and manes pleased by the study of the Vedas, bestow upon the human (the twice-borns) all properity. 10

The twice-born *Brāhmin* who performs his daily routines reaps the benefit of all sacrifices and penances. 11

The *Naiṣṭhika Brahmacārin* (one who likes life-long abstinence or prefers celibacy) should always live with his preceptor (in his home even after study) or the son of the preceptor during the entire lifetime. 12

By doing this the *Brahmacārin* possessed of control over the senses attains *Brahmaloka* - the state of liberation and one never takes another birth in this world. 13

The other *Brahmacārin* having completed the study of the Vedas and having undergone penances, is to give *Dakṣiṇā* - the fee to the preceptor and after getting his permission shall perform the sacred bath signifying the culmination of studies. 14

Thus becoming a *snātaka* (=one who has performed the ceremony of ablution on his finishing *Brahmacarya*) he may go to his house for life (to become a householder) or forest or even to lead a life of hermit if he is fed up with worldly life. 15

[Life of a householder]

Only one should take to the life of a householder (in a family of twice-born *Brāhmin*) that one is the eldest son and not others. The son of a brother fulfils the duty of the son for all of them (in religious matters like performing *śrāddha*). 16

If the senior son fails to have an issue, the next younger member should marry to beget an issue and this is the custom in *Rāmakṣetra* (the land of Kerala created by *Rāma*). 17

The *Brāhmin* with intention on marriage should select a proper maiden belonging to one of the three classes like *Kanyā* (ten-year old), *Rohiṇī* (nine-year old) or *Gaurī* (eight year old), but not a *Madhyamā* (one who has already attained the puberty). 18

In *Rāmakṣetra* a maiden who had attained puberty could be considered fit for marriage, provided that she be a lady with her maidenhood intact. 19

The maiden should be noble, of good habits, of attractive speech, having a brother and belonging to a different *gotra* and without having any *sapiṇḍa* relationship. 20

[The *sapiṇḍa* relationship]

Here the concept of *sapiṇḍa* relationship shall be explained briefly for common knowledge of all. The term '*sapiṇḍa*' implies having the same '*piṇḍa*' or rice-ball offering. 21

A *Brāhmin* become a *kūṭastha* (a person who stands at the head in genealogical table) has two branches (paternal and maternal) in the matter of relationships. 22

A maiden from the seventh generation in the descending order onwards from a *kūṭastha* is fit to be married, that much distance being appreciated (for a matrimonial relationship.) 23

If the *kūṭastha* belongs to another *gotra* on the mother's side, a girl of the sixth generation in distance could be considered (in which case both the husband and wife would be sixth generation people as regards relationship). 24

If there is no difference in the *gotra* of the *kūṭastha* he can be taken as related to the father. 25

For a boy of the seventh generation from his father, a girl with the same gap of generation from her father, is suitable. A boy of first generation away from the mother's side is suitable for a girl with the same distance from her mother's sides. 26

For a boy of the fifth generation from his father's side, a girl with that much distance from the father's side is suitable. A *madhyamā* (one who has attained puberty) girl can be chosen in exigency, according to authorities. 27

By the power of *Arthavāda* (practice adducing historical instances in support) in the explanation of the words of the Vedas a fourth descendant from the mother's side also is considered suitable (for marriage). This relation is *uttama*, the best. 28

For the fifth descendant of a *kūṭastha* a girl of the fourth generation is considered as *Adhama* (lower in merit); the one from the fifth is *Madhyama* (middle) and from the sixth generation onwards it is *Uttama*. 29

Distance of generation on the side of the girl is considered as of greater merit than that from the boy's side and it is accepted by most as ideal. 30

According to them for a sixth generation a girl of the fifth generation is most suited and there is the dictum that the sixth one shall marry a fifth generation maiden. 31

Relatives on the side of the father are, sons of father, of father's sister, of father's mother and of father's uncle. 32

Thus despite the difference in *gotra* a *kūṭastha* can be treated as belonging to the father's side, though this may result in various difficulties. 33

For the maternal grandfather of one's father a maiden born to his great grandfather by a different stock will be deemed as belonging to the seventh generation from the *kūṭastha.* 34

Such a girl born on the father's side also could not be accepted as suitable for marriage. On the father's side the *sapiṇḍa* relationship ceases from the eleventh generation onwards. 35

For a boy a girl from the sixth generation from mother's side is suitable. 36

Hence *sapiṇḍa* relationship cases from the fifth generation from the mother's side. But this is not accepted by all. 37

By which principle a girl becomes unsuitable for a boy, by the same principle one could not hold that she becomes suitable for the father. 38

Hence *sagotra* (the same *gotra)* becoming a *kūṭastha* on the father's side is acceptable. For him alone the *sapiṇḍa* relationship is applicable, and not for others. 39

On the father's side there are six *sapiṇḍas*, three on the mother's side like maternal grandfather of the mother and paternal grandfather of the mother. 40

Paternal grandfather of the mother, paternal grandfather of the maternal grandfather and of the grandmother; 41 ,

As also of the grandfather and the grand-parents of the above four classes could have a *kūṭastha* from among them for both the branches. 42

There is the *sāpiṇḍya* relationship among the above-mentioned people and the relationship is mutual for both men and women. These other than belonging to the family in general could not be *sapiṇḍas*, according to the learned. 43

Among the *gotra* and *pravara* there could be conjugal relationship even if the *sapiṇḍa* relation is absent according to authorities. 44

When there is a common relationship on the mother's side marriage is not permitted according to some authorities. This is because the family of the mother is equated with the relationship existing on the father's side also. Herein the boy and the girl are considered as brothers. 45

Thus the first quarter of the second chapter comes to an end.

QUARTER-2

[Different views on *sapiṇḍa* relationship]

In consideration of the *sapiṇḍa* relation there are factors like worthy tradition, practice is supported by historical evidence, and the implication of the *Śrutis* (Vedas). 1

From the eighth generation on the paternal side and sixth generation on the maternal side the *sapiṇḍa* relation ceases and hence marriages are permitted by all authorities among these families. 2

There are views that the *sapiṇḍa* relation can be extended further upwards. Hence it is necessary to draw a line in this regard to fix the generation limit. 3

In the case of two family branches produced by the same *kūṭastha* there could be a boy at a particular number in one and a girl at that particular number in the other branch. 4

They are eligible for a position in the other branch also and hence they have *sapiṇḍa* relation up to a particular position. 5

The *sapiṇḍa* relation ends there and not further. Hence it is decided that from the *kūṭastha*, the relationship shall be limited to the fifth generation. 6

This kind of *sapiṇḍa* relation can be noted in the case of the fourth, and third generation boy of one branch with the fourth and third generation girl of the other branch (these two branches having been sprung from the same *kūṭastha*). 7

There could be union between these two categories of boys and girls, though it is not a peculiar feature in the matter of marriage relationship. 8

In the case of women born in different places it is not easy to trace the *sapiṇḍa* relationship. Hence in order to decide whether she is suitable or not only up to four or five generation is considered. 9

Traditionally the family tree of such girls could be decided. Thus in the case of the girl fourth generation from the *kūṭastha* and in the case of the boy fifth generation is traced. 10

The *sapiṇḍas* can be categorised as sixteen in total of which four can be related to *vara* (the boy), the *kūṭastha* (the head in the family tree) and *madhyama* (those born in between). 11

There can be four *kūṭasthas* in the same way, *kanyā* (the girl), the *kūṭastha* (the head in the family tree) and *madhyama* (those born in between). 12

There can be four more *kūṭasthas*, mother's grandfather (both on the paternal and maternal side) and there can be four daughters to these separately. 13

There can be four maidens relating to *vara* (boy) son of *kūṭastha* (the head of the family), his sister's daughter, and brother's daughter. 14

For others there could be four and thus there are sixteen *sapiṇḍas*. In the case of the great-grandfather, his son (the grandfather) can also be a *kūṭastha* for the next generation. 15

When there is a *kūṭastha* there can be four maidens produced through next generation. Mother's grandfather and grandmother are related to them. 16

In the case of mother's grandmother, these girls are of the line of grandmother in relation of *sapiṇḍa*. Hence this classification in detail is necessary. 17

The relation between *vara* and *kūṭastha* can be applied to *kanyā* and *kūṭastha*, since the relationship is of the similar category. 18

In the matter of categories a particular number of maiden may be omitted from the purview of marriage. In a family the first maiden is to be rejected by all since she will be a *sagotra* girl. 19

The last girl in a family tree also is to be discarded since she will be of the same *gotra* as of the mother. Hence only the fifth generation girl is to be accepted as suitable. 20

There can be eight *kūṭasthas* and girls numbering sixty-four in all. In the

following generations the mutual relationship between boys and girls is already discussed. 21

From the eighth generation of a *kūṭastha* maiden and boys may be treated as suitable for marriage as men and women in general (without bothering about *sapiṇḍa* relation). 22

Woman, bride, man, boy, maiden, husband, bride-groom, etc, are the terms related to human beings in the matter of matrimonial relationship. 23

In all there are eight such terms though with overlapping meanings since all of them refer to two ultimately (that in boy and girl). There can be eight *kūṭasthas* also in this connection. 24

On the side of the father and of the mother there can be father, grandfather and great-grandfather as well as mother, grand-mother and great-grandmother. Thus born each on the side of the boy's father and mother make eight. 25

Similarly there can be eight *kūṭasthas* on the side of the girl also when one takes into account her parents and grandparents along with her. 26

The children of the *kūṭasthas* also account for another group of eight progenies. 27

Then there are grandchildren from one's brother, sister, son, daughter and a girl each in this category makes four in number. 28

In South India *Brāhmins* marry the daughter of the uncle as a rule. So also do in Central India, such as labourers, artisans and people who eat cattle. 29

Generally the people in the eastern region who eat fish have peculiar characteristics. There the women folk are prone to be prostitutes, grown up men are liquor-mongers (drunkards) and those who have attained puberty could be married (without attracting sin). 30

Those in the mountain regions marry the widow of a brother for the sake of family. Thus in different regions there are different rules and customs. 31

Thus the second quarter of the second chapter comes to an end.

QUARTER-3

[Eight types of marriages]

A *Brāhmin* boy should marry a girl from his own caste for the sake of progeny. Due to lust he may marry, from the castes of *Kṣatriyas* and *Vaiśyas* but never from *Śūdras*. 1

Seven types of marriages are auspicious and they are *Brāhma*, *Daiva*, *Ārṣa*, *Prājāpatya*, *Āsura*, *Gāndharva* and *Rākṣasa*. 2

Paiśāca is the eighth type and that brings calamity to the race. It is inauspicious and hence it is sinful even to the sinners. 3

All the first four types are auspicious to the *Brāhmins* and *Kṣatriyas*. For *Kṣatriya*, the *Gāndharva* and *Rākṣasa* types are best suited. 4

For *Vaiśya*, the *Āsura* form is befitting, but not for *Brāhmins* and *Kṣatriyas*. Even in exigency a *Brāhmin* should never resort to this (*Āsura*) form (of marriage). 5

The *Brāhma* type of marriage is that in which the father gives away the girl decorated with clothes and ornaments to the bridegroom. 6

In *Daiva* the daughter is well-decorated and given away at a sacrifice to the officiating priest who is chosen as the bridegroom. 7

In *Ārṣa* type the father of the bride receives a pair of cows from the bridegroom in return for his daughter and blesses the couple saying: "may both of you perform duties together". 8

In the *Āsura* form the bridegroom purchases the bride from her relatives by paying an amount as consideration. 9

In Kerala this custom is prohibited among *Brāhmins*. A girl purchased giving money could not be treated as wife. 10

According to Bhārgava such a girl can be considered only as a maid-servant. Hence this rule is not applicable for the three castes of the twice-born. 11

In this *Āsura* form the one who gives away a girl for money is just a vendor of meats. The *Gāndharva* marriage is that in which the bridegroom or the bride take their own decision prompted by love or mutual inclination. 12

In the *Rākṣasa* type of marriage the girl often waiting is forcibly carried away from her relatives by putting up a fight involving cutting, piercing and felling (of people). 13

In the eighth type called *Paiśāca*, the lover ravishes a maiden without her consent when she is sleeping or intoxicated or deranged in mind. 14

A father should marry away his daughter according to one of the types enumerated as *Brāhma* etc. But the boy should test the qualities of the girl and the girl should put the boy to the test (before final decision). 15

[Test for selecting a bridegroom]

According to *śāstras*, the first test is with regard to the manhood of the bridegroom, for a girl should not be given in marriage to a eunuch under any circumstance or contingency. 16

There are sixteen types of eunuchs such as (1) one who has no outward sign of man or woman, (2) one who always appears as sleepy, (3) one who has no virility when one approaches a woman, (4) one who discharges early, (5) one who defiles his mouth by doing fellatio, (6) cursed by teacher, (7) impatient, (8) intolerant, (9) impotent, (10) having long disease, (11) atheist, (12) polygamous, (13) with limited discharge, (14) doing masturbation (self-defilement), (15) lustful and (16) aged. 17-19

These people under any circumstance do not deserve a girl in marriage and hence distinguishing them carefully the father of the girl should not give her in marriage to such people. 20

Girls should not be given in marriage to persons who are mad, dumb, deaf, lame, crippled, blind, epileptic, low-caste, of different religion, tuftless and despised by them. 21-22

The father should give away the girl taking into account the seven qualities of manliness, youthfulness, beauty, wealth, education, agreeable words and the inclination to give alms. 23-24

(In selecting a bridegroom) one should deserve to be congratulated by relatives, feel self-satisfaction and should not become the target of ridicule. 25

A second marriage of a girl who had already been married to another, after due consideration is not permitted in Kerala. 26

It is the husband who receives the hand of the girl in marriage and not his representative and hence utmost care should be taken in the selection of a bridegroom. 27

[Test for the selection of a bride]

By marrying an unworthy maiden the bridegroom despatches himself and his relatives to the worst hell. 28

One should never marry a girl who has extra limbs, or deformed in limbs, hairless or with too much hair, talkative and one who always remains looking through the windows. 29

The one worthy of marriage should have fragrance and beauty, one who smiles with a little twist of the head and one having even and hard breasts in addition to possessing noble qualities. 30

The horoscopes of the bride and bridegroom should be examined by dependable, ungreedy and noble astrologers to find mutual compatibility. 31

In the case of the male member his habits and other things have to be taken into consideration. But in the case of the lady, something more is to be said in this regard. 32

Thus the third quarter of the second chapter comes to an end.

QUARTER-4

[Selection of the bride using lump of clay etc.]

During *Uttarāyaṇa* (the progress of the sun to the north of the equator), on an auspicious day of the week and a lunar day when moon traverses the star *Uttaraphālgunī* (the twelfth lunar mansion consisting of two stars) one should prepare for conducting a test bathing himself at the auspicious moment of *Maitra*, and perform the worship of *Gaṇādhipa* and draw on the ground sixteen lines (to form a diagram). 1-2

Eight lines should be drawn towards the eastern direction and eight towards the north. There should be long and contracted lines as well as broad ones. 3

There should be sixteen columns thus made of lines, divided into four units of four columns which should be close together. 4

The tips of the line should demark the limit of the column and these should appear as clear-cut units. 5

Within the limit of these lines forming the outer walls of the columns one should sprinkle pure rice produced from *ṣaṣṭika* grains of rice (a kind of rice of quick growth ripening in about sixty days) or grains of *yava* (barley-corn). 6

These grains should be made white by cleaning (or washing) and be mixed with grains of *Kulattha* (a kind of pulse, *Dolichos uniflorus*) *Godhūma* (wheat), *yava* (barley corn) shoots of *Dūrvā* (bend grass, *Panicum Dactylon*), *Tulasīdala* (foliages of *Tulasi* plant, holy basil), *Siddhārtha* (fig leaves), *Kuśa* (the sacred grass, *Poa synosuroides*, commonly called *Darbhā*) and *Kāśa* (a species of grass, *Saccharum spontaneum*). 7

Now one should sit facing towards east and wearing a ring of *Darbha* grass (called *Pavitra*, a ring of *Kuśa* grass worn on the fourth finger on certain religious occasions) for purification, sprinkle the grains thus mixed together on the columns except the two on each of the corners. 8

Darbha grass should be spread on all the sides of the columns and these are called *Vithis* (lanes) while gods are to be properly invoked as occupying themselves (so as to protect the sixteen columns) 9

In these rows (around the diagram) the twelve *Ādityas* (Dhātā, Mitra, Aryaman, Rudra, Varuṇa, Sūrya, Bhaga, Vivasvat, Pūṣan, Savitā, Tvaṣṭā and Viṣṇu, (Urukrama) may be invoked in a *Pradakṣiṇa* (turning to the right side towards) order. Within the five columns inside (the diagram) *Prajāpati* (*Brahman*) should be worshipped. 10

In the Īśa (north-east) direction the deities of *dyāvā-pṛthivī* (sky and earth) and in the *Āgneya* (south-east) corner the deity of *Sandhyā* are to be invoked, *Yamadharma* is to occupy the *Rākṣasakhaṇḍa* (*Nīṛtikoṇa*) south-west and *Māruta* (the god of wind) is to be worshipped in the *Mārutakoṇa* (*Vāyukoṇa* = north-west). 11

In the remaining four columns on the upper part of the diagram one should place mud balls made of clay collected from cattle-shed, sacrificial site, riverbed and temple compound. 12

In the four columns on the lower part of the diagram (which lay under the first four) mud balls made of sand collected from a junction where four roads join together, wet-land, ground trodden by a pig and a region abounding in pebbles. 13

Then chanting *mantras* like "*ṛtam*" and "*yat satyam*" the girl should be asked to pick one of the mud balls. 14

The maiden should pick up one of the balls as she likes after going around the diagram thrice in reverence. 15

Depending upon the mud ball picked up by the girl one should know the future benefit or otherwise. If she has picked up the ball made by the clay from the cattle field, 16

definitely she will be having quite a number of cattle in her house in future, an omen which one should take for granted. If she has taken the ball made from the mud collected from the sacrificial site she will be chaste and virtuous. 17

On her taking the mud ball prepared from the clay collected from the river bed one should know that she possesses mental qualities, while on the other hand if she picks up the one made by the clay of the temple campus, one should understand that she will have wealth and prosperity. 18

By picking up one among these she indicates that she is chaste and virtuous. The selection of the other four balls from the diagram is indicative of her character as ascetic, wanton, cruel and destroyer of husband and as such she is to be avoided. 19-20½

After putting the girl to test by asking her to pick the mud ball and ascertaining the respective omen, one should select a maiden and perform her marriage to a worth suitor. 21

[Thus the fourth quarter of the second chapter of the *Dharmaśāstra* of Śaṅkara named *Laghudharmaprakāśikā* comes to an end.]

Second chapter is concluded.

CHAPTER THREE

QUARTER-1

[The procedure for marriage]

The father who is desirous of giving his daughter away in marriage should select a worthy suitor belonging to a noble family by birth and qualities, on being approached (for the purpose). 1

An auspicious day is to be picked well in advance for the marriage ceremony and when the auspicious moment arrives the '*udvāhakautuka*' may be performed. 2

In breaking stones, cuting a tree, building a house and digging the earth, one has to perform a ceremony which may be applied to marriage also. 3

In all these four activities the householder if he chooses the time at random, is enjoined to perform a *Pavamāneṣṭi* – a sacrificial rite of kindling fire, lest he would be considered as a sinner. 4

For the specific purpose one should erect a temporary tent well-decorated to drive away bad luck (evil) and to bring prosperity. 5

Walls, pillars, doors and flights of steps should be marked with drawings using fragrant paste of rice flour as signs of decoration. 6

From the door-steps itself garlands should be hung and on the pillars of the gate plantain tree with unripe bananas should be fixed. 7

Further, the pillars of the door-steps should be decorated with bunches of Coconuts, Arecanuts and green foliages of attractive shapes. 8

For the purpose of decoration flowers of water lilies, blue lotuses, *kalhāras* (white esculent water lilies), lotuses, *campaka* flowers (*Michelia Campaka* bearing yellow fragrant flower), *mallikas* (jasmines) *kundas* (white jasmines), *mandāras* (the coral flowers), *ketakas* (*Pandanus odoratissimus*), *aśokas* (*Jonesia Aśoka* having red flowers) and *jātis* (nutmug tree) should he used. 9

Similar other flowers should also be used to add to the beauty of the hall. To enhance the prosperity of the hall garlands should be hung after dipping them in water. 10

Arrangements should be made to receive the guests properly considering their nobility and the fact that they are invited for the marriage of the son. 11

And now one should get ready to receive the son-in-law who is to arrive soon and he should be accompanied by relatives who share his own feelings of involving inauspiciousness. 12

The suitor should partake in a meal before setting out to the house of the brother-in-law along with relatives. 13

Setting out to the accompaniment of *maṅgalyasūkta* (*svastisūkta* according to the *Baudhāyana* school) one should circumambulate the *vanaspatis* (large fruit-bearing trees). 14

And on his left, he should avoid *Cātaka* (a bird, Cucculus melanoleucus), cats, dogs, asses, jackals, vultures and ichneumon since their sight is a bad omen. 15

(On seeing such animals) he should give away gifts and chant *svastyayana* and *mantrapāṭha* and being received properly should proceed further. 16

He should enter the compound of the father-in-law setting his left foot first and then enter the inner quadrangle putting him right foot first and again enter the veranda (or terrace in front) by putting the left foot first. 17

While entering the house-proper one should always put his right foot first; for this is said to be the proper way of entrance for one desirous of prosperity. 18

Then the father should give away a properly dressed and decorated girl to the suitor. The girl should take a bath, decorate herself with ornaments and put on a veil of cloth to cover the head. 19

At the appointed time the girl should be given away (to the suitor) by pouring sanctified water into the palms and the suitor should receive her according to the rules prescribed by his own school of *gṛhyasūtras* (domestic rituals). 20

If the suitor (the *Brāhmin* boy) holds the hand of the girl in the marriage ceremony using only four fingers except the thumb, he shall beget male offsprings. 21

He who desires both girls and boys as children should use all his fingers in taking hold of the bride's hand. For the journey after the marriage one may use a palanquin or a boat (as is needed). 22

The sacred fire which witnessed their marriage should be taken along in a pot on the way to the bridegroom's house in the same conveyance. On reaching auspicious spots or junctions on the way one should. 23

Chant *mantras* (hymns) and acknowledge the greetings of those who come to meet him on the way expecting his arrival. Both the bride and the bridegroom should be accompanied on the way by friends and relatives. 24

At the head of the procession there should be soldiers holding swords, maids and others and the couple should be carried in a palanquin by the bearer who should keep a distance from the maid servants to avoid pollution (caused by proximity). 25

The *Śūdras* and others bearing the palanquin should move about in such a way to avoid the sacred fire being polluted by their proximity as also the newly wedded couple. 26

The atmosphere should be reverberated with the sound of various musical instruments. The bride may be led to the home (of the bridegroom) to be received to the accompaniment of a rite in which shoots of *Dūrvā* grass and curd are used. 27

The bride should be led into the interior of the house by the bridegroom along with close friends during night selecting an auspicious time chanting *Mantras*. 28

Once she is led into the house, the husband should perform a sacrificial rite kindling the sacred fire along with her. Thereafter both of them should eat avoiding acidic substances including salt. 29

For the first three nights the couple should observe a vow and should sleep only on a bare ground (without touching each other). They should supply gifts of unguents, garlands, food and cloth to the *Brāhmins* invited for the occasion of the solemn entrance into the house. 30

If wealthy he should please others, especially those from among the caste of *Brāhmins*, like old people having children and ladies whose husbands are alive, by giving gifts. 31

Whatever is said by the elder people without any bias may be listened to and followed: after spending three nights like that the couple should take their bath on the fourth morning. 32

On the night of the fourth day they should copulate (for the first time) according to ritualistic prescription, and before that the husband should not be asked to do anything else (like participating in a ritual etc). 33

Remaining free from other's rituals, one should perform his own domestic rituals everyday without fail and then he should start the *Sthālīpāka* (a domestic ritual ordained for a householder, in which cooked rice and milk is poured into sacrificial fire as oblations) ritual. 34

Till the end of this domestic ritual lasting for a month, he should remain in the company of the bride and only after its culmination he shall go out of the region along with her. 35

At the end of each fortnight the *Sthālīpāka* should be performed twice in a month. These are called by sages by the names *Darśa* and *Paurṇamāsa*. 36

A householder should bestow utmost care that these rituals are performed at the proper time. He should always make sure that the sacred fire is kept burning during all these days and oblations of grains are offered in it. 37

The fire remaining dormant may be kindled during the twelve days of the vow and at the end of the twelfth day the fire may be extinguished chanting hymns. 38

Sprinkling water over the ashes one may conceive that the demons are destroyed. Once again blowing away the ashes one should try to kindle the almost extinguished fire from among the ashes. 39

Taking that fire with a piece of sacrificial wood, one should remove the ashes sticking on to the ember and place in a ball of dried cow-dung. 40

The fire may be kept in the same sacrificial pit keeping it inside the dried-cowdung and one should perform further rites by kindling the fire using *samidh* (sacrificial stick) chanting hymns. 41

For that there are specific *Mantras* like "*Ājuhvāna*" etc., and also other hymns like '*udbudhyasvādi*' after which the pit may be sprinkled with drops of water. 42

By washing the periphery of the pit with the drenched palm *Pūrṇāhutis* (a complete oblation made with a full ladle) may be made with an *Ājya* (melted butter) already prepared or one may offer twenty *Sruvāhutis*, offering made in a *sruva* (small wooden ladle for pouring ghee). 43

For this the *Mantra* prescribed is the one beginning with '*tvayāścāgner*' which is already mentioned (on a similar occasion). The second in that series of *mantras* is '*Agnihutā*' etc., and there is a given order for this. 44

The ten objects to be invoked or worshipped are Brāhmaṇa, Agni, Pṛthivī, Antarikṣa, Vāyu, Candramas (moon), Annam (food), Dyauḥ (sky), Āditya (sun) and Prajāpati (the creator) and in that order. 45

Till all the ten objects are finished one should invoke them in their numerical order that the first one (Brāhmaṇa), second one (Agni) etc., as the performers of the ritual. From the third *mantra* onwards one should invoke for prosperity. 46

Different kinds of prosperities totalling twelve in number are to be invoked. After that the *mantra* beginning with '*manojyotīr juṣatām*' is to be chanted (as the thirteenth hymn for invocation). 47

The fourteenth invocation is to the accompaniment of the *mantra* beginning with '*yanma ātmana*'. After that Agni and Praṇava are to be invoked properly. 48

There should be three *Vyāhṛtis* (utterances of mystical words using Praṇava) and then four without that. In all there are twenty-two *mantras* which are to be chanted prefixed with Praṇava. 49

Of the twenty-two *mantras* mentioned (above) three should be chanted before the fire kindled on the occasion of the rituals performed during fortnight (*Darśa* and *Paurṇamāsa*). (The rest of them) the nineteen *Mantras* are to be chanted on a different occasion when the fire is kindled. 50

The sacrificial pit should be cleansed with cow-dung and fire is to be kindled again using ghee, in the following manner. 51

Now one should perform expiatory rites with oblation pured into it with ladles. Thus when the sacred fire relating to marriage is extinguished, one should rekindle it. When such rekindling is not made after the twelfth day the fire is likely to be extinguished. 52

Thus the first quarter of the third chapter comes to an end.

QUARTER-2

[Proper rekindling of fire]

When the sacred fire is extinguished inadvertently it should be properly rekindled by the householder. The procedure for the same is being explained here. 1

Firstly one should worship *Vighneśa* (the lord of obstacle) and then expiatory rite is to be performed to rekindle the fire with the help of an officiating priest called *Brahman* occupying a seat of grass. 2

Taking his hand into his own the householder should wash it and rub it before handing over to him a *Pavitra* (a ring made of *kuśa* grass). 3

The householder should draw three lines on the plain ground with the *kuśa* grass and should draw on the middle, right and left of the ground with the grass three times. 4

After sprinkling the ground with water he should collect sand and other things in a vessel and with his right hand mix them one after another in a proper manner. 5

Sands collected from a barren spot and saline in nature, pits of rat, ant-hill, obtained from riverbed, and clay trodden by pigs which come to a total of five, petals of lotus. 6

Also *sandhānīyaśilā* (what is called *Koḷipparal* in Malayalam: a kind of stone used to polish iron), the five *Aśvatthas* (belonging to the class of *Aśvattha* tree, *Pāñcavaṭa*: the five fig tress applied to *Aśvattha*, *Bilva*, *Vaṭa*, *Dhātrī* and *Aśoka*), *Palāśa* sticks and stick of *Vaikaṃkata* (a thorny tree, *Flacourtia Sapida* from which sacrificial vessels are made; also called *Sida Cordifolia* and *Rhanbifolia*) all of which together make fourteen items (which are referred to as *saṃbhāra*, requisites, in *gṛhya* manuals). 7

To the above mentioned items, portion of timber from a tree struck by lightning may be added. All these (fifteen items) should be handed over to the priest (for rekindling the fire inadvertently got extinguished in the residence of a householder). 8

After handling over the items of timber to the priest, the four sides of the sacrificial pit should be sprinkled with a little water and sands may be spread over the place. The *gāyatrī mantra* (*Bhūr bhuvasvaḥ*) should be chanted while doing this. 9

Using the timber (of the tree struck by lightning) three lines each may be drawn as the ground – in the middle, in the right and in the left of the sacrificial pit in addition to the middle the upper and lower parts of it horizontally – thus a total of six lines should be drawn. 10

According to the sequence of the lines drawn the sand thus marked should be sprinkled with water and then the stick (used for drawing) should be thrown away. Then on the corner belonging to Nirṛti (south-west) some water should be sprinkled (before addressing the priest). 11

Now the priest should be addressed as follows: "Oh priest I shall kindle the fire" in answer to his command that "you kindle the sacrificial fire" and then the householder shall take hold of the item of timber etc.; brought together for the purpose. 12

After speaking thus the householder should place fire in the pit and kindle it by pouring ghee etc.; in the following manner. 13

The householder should purify objects like ghee, ladle etc.; and then sprinkle water on all (the four) sides of the pit chanting *mantras* and stand up. 14

Then he should fill the sacrificial pit with timber etc., after purifying it by rubbing with water and then using the ladle he should pour oblations into the fire to the accompaniment of the chanting of *Mantras*. 15

The learned ones prescribe the following *mantra* for this purpose: "*sapta te agne*" etc. After completing the *Pūrṇāhuti*, the full complement of oblation, the householder should present the priest with a gift of cow. 16

Then occupying the seat again (the householder) shall pour oblation into the fire with the remaining ghee, three times, four times, twice and again four times (using a ladle for the purpose). 17

In this series of pouring oblation, for the first offering the *mantras* (1) "*Tantum tanvan*" etc., (2) "*Udbudhyasvāgne*" - etc. and (3) *Trayastriṃśat tantavo*" etc., should be made use of. For the second pouring of oblation, the *mantras* (1) *Agnebhyāvartin* - etc. should be chanted. 18

The other *mantras* for the second oblation are: (2) '*Agne'ṅgiraśśatam*' etc., (3) *Punar ūrjāni vartasva* etc; and (4) *saharayyeti* etc. The *mantra* for the third offering is '*yanma ātmano*' etc. 19

The *mantra* for the fourth in the series of offering oblation is "*Punaragnir*" - etc. This offering shall be made four times to be concluded with pouring of ghee. 20

After chanting *mantras* and giving a gift of cow to the priest (called *Brahman* in a sacrifice) the householder should lend him a hand to get up from the seat. Then after worshipping the sacred fire, *Gaṇeśa* invoked already is to be allowed to go (or sent out). 21

Thus Bhārgava has ordained the rekindling of the fire inadvertently extinguished and I have summarised the proceedings for the benefit of the householder. 22

Thus the second quarter of the third chapter comes to an end.

QUARTER-3

[Expiatory rites for the loss of fire]

Later I will be dealing with the damages caused to the fire and the expiatory rites to be performed on that account consequent on the seriousness of the issue, succinctly or otherwise. 1

In all such instances Bhārgava has taken a general view and has prescribed the *Sthālīpāka* called *Pavamāna* as a sufficient expiatory rite. 2

Fire may be placed on the sacrificial tinder even if they are not placed in a pit, in the north side of the room and ashes may be blown away to help the kindling of fire. 3

Then the sacrificial pit may be got ready by cleaning it all around using cow-dung and in it the fire may be put along with the tinder to generate blazing fire. 4

The fire may be put into the pit to the accompaniment of *Mantras* and the daily routines of adding fuel may be performed duly. 5

The fire kindled is variously called *Pavamāna* and *Pāvaka* and the one for purification is termed as *Śuci* and the gods of fire may be invoked using these different terms in offering libation. 6

The words '*Agnaye Pavamānāya*' - to the fire called *Pavamāna* is to be spoken while giving oblation. The offering should be divided into two parts and given from the right side onwards (where the fire called *Dakṣiṇa* is placed). 7

The various names should be pronounced with the dative suffix (*Pavamānāya, Agnaye* etc.) and along with them the term of offering - viz. '*svāhā*' should be used while pouring the oblations into the fire. 8

Once the oblations are placed into the sacrificial pit four ladleful of ghee may be purified by sprinkling and poured into the fire chanting the *mantra* ('*manasvati*') etc. 9

Thereafter the householder should resume his seat and pour the remaining oblations into the fire to conclude this *Sthālīpāka* rite called *Pavamāna*. 10

Bhārgava has ordained that in these instances *Pūrṇāhuti* - an offering made with a full ladle can also be considered as expiation for guilt or omission (caused by the loss of fire). There is a specific order for the rite beginning with a sweeping together of the surroundings of the sacrificial pit in an act of purification. 11

The articles for the oblation should be purified by sprinkling with water once and then spread out and placed to the northern side of the sacrificial pit in a particular order. 12

The vessel of holding purified water, the vessel to carry the ghee, small and big ladles, the *darbha* grass to be spread around and the four bundles of sacrificial sticks are to be thus arranged. 13

The bundle of sacrificial sticks may be purified by holding it above the blazing fire for a short while to be followed by the purification of the *Pavitra* (the ring of *darbha* grass). These are to be put in a vessel holding purifying water with their tip placed upwards. 14

Then the articles including *Pavitra* may be plunged into holy water by filling up the vessel with water. Thrice the holy water may be sprinkled on the vessel carrying ghee. 15

Ghee may be poured on the sticks before placing it in the pit of fire and the bundle of *kuśa* may be shown above the blazing fire in an act of purification and taken back. 16

After kindling the fire with the sacrificial stick holy water may be sprinkled by using the *Pavitra* and then the wicks of fire may be emblazened by fanning the ember. 17

By fanning to and for towards east and west of the pit the fire may be blazened forth and then the *Pavitra* may also be placed there. 18

The ladle may be heatened by holding it above the fire sprinkling it with holy water. Then with the chanting of *mantra* the fire may be kindled properly. 19

Now the bigger ladle may be filled up with the ghee pouring four times with the little ladle and after purifying it with sprinkling the ghee may be poured over the sacrificial sticks already placed inside the pit. 20

This may be repeated again with the chant of '*Manasvati*' hymn, but the householder need not get up as on the previous occasion. Using two passages each of the hymn the act may be completed. 21

The *mantras* to be used in this connection are (1) *Agna āyūmṣi* etc., (2) *Agne pavasva* etc., (3) *Agne pāvaka* etc; and (4) *Sa naḥ pāvaka* etc.; and (4) *Agnīḥ śuci* etc.; (the ones prescribed in the manuals on household sacrifices practised in the region of Kerala). 22

Other hymns are (1) *Śubhagne*, (2) *Śubhayaḥ*, and (3) *Manojyoti* etc. Before extinguishing the sacrificial fire one should sprinkle all around the pit with holy water. 23

This rite is called *Pāvamāni* - the purifying one and it is termed as a *Pūrṇāhuti* (a complete sacrifice on the fire). This practice can be followed in other places also (outside Kerala). 24

Thus the third quarter of the third chapter comes to an end

QUARTER-4

[The merits of preserving the fire]

Darśa and *Paurṇamāsa* rites are the two wings of the householder who wishes to ascend the heaven and hence they should not be broken on any account. 1

In case some lapse occurs in this, some expiation should be performed. If the loss is related to the *Darśa* sacrifice the expiation enjoined is called *Agnithe Pathikṛt* (pathfinder). 2

If the loss is in connection with *Paurṇamāsa* then the expiatory rite prescribed is called *Vaiśvānara* (in which hymn like '*Agne vaiśvānarāya*' etc.; may be used). On the other hand if the loss of fire is due to some other connection due rites may be resorted to in rekindling the fire. 3

In the case of the loss of fire for three days one should perform the rite called *Anvāraṃbhaṇi* - (= an initiatory ceremony in connection with the rekindling of fire), and if the loss of fire is for twelve consecutive days, the five sacrifices beginning with *Pavamāna* etc., should be performed as expiation. 4

If due to certain circumstances one could not perform the householder's ritual for a year, one must perform the seven rituals beginning with *Pavamāna* and in such cases one should always carry out the *Pūrṇāhuti* type of sacrificial offering. 5

According to some in the case of *Pūrṇāhuti* the performance of *Sruvāhuti*, using the little ladle is enough (and not the one with *juhu*, the bigger ladle). Hence in most cases this pattern is applied as sufficient expiations. 6

Indeed the householder is enjoined to perform a series of rituals which are of a serious nature. These are rigorous in their nature and to be performed with great responsibility. 7

But the householder is not at all worried since one who performs these rituals punctually with care reaps much more happiness than the resultant worry due to non-performance. 8

After death the householder is entitled to different worlds, but to those who break their duties by not performing sacrifices in fire, the world hereafter will be engulfed in darkness. 9

Hence one should perform other duties after carrying out his routine sacrifices in fire. Once the fire is kept properly everything becomes protected according to Bhārgava. 10

In whose house the domestic sacrificial fire is kept burning constantly that householder reaps all the benefits in this world and after his death he enjoys the pleasures of the heavenly world. 11

Where the domestic fire is carefully preserved by the householder even in times of danger, that house is really a holy spot and on the other hand such a house where it is not protected may be termed as a pool resorted to by crows. 12

The house in which the domestic fire is kept burnt by performing sacrifices, there is no chance for the occupation of demons, evil spirits and untimely and unnatural death. 13

The oblations offered to gods and manes except in a sacrificial fire, and gifts given to a householder will not be of any use. 14

It is said that what is given by a householder who does not keep the domestic fire burning in the time of evening worship, the demons will snatch it away by force. 15

Hence a householder should keep the domestic fire burning at any cost, lest he would be treated as a Śūdra despite the fact that he was born as a twice-born entitled to Vedas. 16

Such a householder should bestow particular care in such matters as daily bath at the proper time etc. By performing these duties of the caste he is assured of the heavenly abode. 17

[Thus the fourth quarter of the third chapter of the *Dharmaśāstra* of Śaṅkara named *Laghudharmaprakāśikā* comes to an end.]

Third chapter is concluded.

CHAPTER FOUR

QUARTER-1

[Rules for daily bath]

One should get up in the *Brāhma muhūrta* (last *yāma*, the second of the three *yāmas* = early dawn) before sunrise and perform urination and evacuation of the bowels. For this purpose, during the night one should sit facing south and during daytime and evening facing the north. 1

The twice-borns should tuck the sacred thread to the right earlobe, during the junctures of the day, till it is all over and remain silent though the children may do as they like. 2

One should not answer the call of nature on ploughed fields, uncovered places, wastelands, grassy regions, shadows of trees, regions inhabited by animals and pits. 3

One should not do this on ant-hills, public roads, gardens, proximity of ponds, on ashes, charcoals, in water or cow-dung. 4

Again one should avoid husk, cattle-shed, temple, facing wind or sun or fire, as well as ladies, preceptors and relatives (while answering the call of nature). 5

After cleaning the anus by rubbing, one should hold and lift up the penis by the hand and take the water from the pond for washing (private parts). 6

The rubbing and washing of (the private parts) should be done till the odour and sticky substances are gone. This is applicable to all castes in general (though for *Brāhmin* something more is to be done). 7

For the *Brahmins* dwelling in the land of Bhārgava (Kerala) the cleaning of the anus should be done using mud for twelve consecutive times and it should be repeated twelve times. 8

In the cleaning of the penis (after urination) rubbing with mud is only for seven consecutive times for *Brāhmins*, and for *Kṣatriyas* and *Vaiśyas* the number is reduced by one-fourth (meaning nine times). 9

For *Kṣatriyas* and *Vaiśyas* purification (using mud) should be five times consecutively and this is to be repeated five times. For those other than *Brāhmins* who wear the sacred thread purification could be five times repeated on just five times (without repetition). 10

For those other than *Brāhmin* seven times repeated or just seven times purification with water mixed in mud in the case of evacuation of the bowel and thrice repeated or just three times in the case of urination, is prescribed. 11

In the land of Rāma (= Kerala), a man devoid of disease need not follow the procedure of cleaning as described above. He may use both hands one by one for this purpose. 12

Healthy persons should not clean their private parts with water collected in a pan or sitting immersed in water. These are the rules applicable to householders and *Brahmacārins*. 13

For *Vānaprasthas* (forest-dwellers) and *Bhikṣus* (the ascetics) the purification process should be twice that is fixed for the householder. After urinating one should wash the mouth with seven mouthfuls of water. 14

Brahmacārin should wear the *kaupīna* (strip of loin-cloth covering privities) and rinse the mouth ten times on the occasion of daily bath even though he has not urinated. 15

Purification and rinsing of the mouth with water should be done by the *Brahmacārins* whenever they take a bath irrespective of their status as *Naiṣṭhika* (a perpetual religious student), *Dīkṣita* (initiated for a ceremony) or *Agnihotrī* (performing fire sacrifice). 16

These people shall rinse the mouth even without wearig the *kaupīna* (the loin-cloth). But they should wash and clean their feet thrice using mud after wearing the *kaupīna*. 17

Brāhmin shall purify the foot with water mixed with mud, or with pure water once, and then again he shall sip the water free of foam twice and it should be repeated for ten times. 18

Cleaning the mouth by sipping holy water just enough to plunge a bean held in the hollow of the palm may be resorted to by all those wearing sacred thread when occasion demands. 19

While sipping the holy water its quantity should be sufficient to reach the chest of the *Brāhmin*, throat of the *Kṣatriyas* and palate of the *Vaiśyas*. The hollowed palm should be able to carry this much water. 20

All of them should sit on their knees but not in water, getting up early in the morning and keeping silence should brush the teeth. 21

In taking bath one should dip in water facing the south. All should clean the teeth by brushing them with the leaves of the mango tree. 22

The non-householders and *Dīkṣitas* should brush the teeth with mango leaves only, though for the householders burnt husk could be used. 23

A householder should not brush the teeth on *Ekādaśi* (the eleventh day after the full-moon), on *Darśa* (dark-moon) on *Saṅkrānti* (the day in which the sun moves from one Zodiacal sign to another), on Sundays and Tuesdays. Others are prohibited from brushing the teeth on the three days of transition of the sun. 24

After brushing the teeth a *Brāhmin* should rinse the mouth using mouthful of water for sixteen times. A *Brāhmin* should never avoid brushing the teeth on days which are not prohibited to do so. 25

On other days (which are prohibited) one should rinse the mouth with mouthful of water for twelve times for purfication. Thereafter one should take away the loin-cloth and dip it in water and wash it. 26

One should wash the *kaṭīsūtra* (loin thread forming the girdle) and *kaupīna* (= the strip of cloth covering the privities) and wear them. Thereafter one should sip holy water twice. 27

Before sipping the water one should twice wash the feet rubbing with sand and once without sand thus making it three times. After that one should dip into the water thrice and getting up should purify oneself. 28

At the time of dipping one should untie the tuft on his head and wash it before tying again. After dipping in water once more one should perform the act of the holy sipping of water. 29

After purifying the cloth already washed in water one should wring it thrice (to drain the water) and place it in one's forearm. 30

Placing the cloth thus and placing the palm of the left hand on the chest once, one should dip again in water and getting up one should reach the bank having only a little water (just enough to plunge one's palm). 31

Now one should dry up one's body taking the cloth from one's forearm (where it was placed earlier) and the drying up should start from one's head itself. 32

A householder should start the drying up of the body from the back though for a *Brahmacārin* there is absolute freedom in this connection. A *Snātaka* (= the initiated householder) should dry his ear first and the *Saṃnyāsin* the eyes. 33

The *Agnihotri* (should begin to dry up his body) from the heart and *Dīkṣita* from the pit in front of the neck. These are the rules prescribed for *Snātaka* and others in the matter of drying up the body after bath. 34

All other modes of drying up the body is resorted to by some at will. After drying the limbs of the body the person concerned should dip it in the water and wring it to remove the dripping of water. 35

In other regions people in general do as they like in the matter of rubbing the body with wet clothes. 36

After washing and tying the cord forming the girdle, the strip of loin-cloth covering the privities may be changed before or after tying up the tuft of hair on the head. 37

According to some after the tying of the tuft the feet should be washed and sipping of water may be resorted to as usual. 38

After wringing the strip of cloth dry, the cloth to cover the body may be taken up and put around with its tip towards the east. 39

After carefully washing the feet properly once again the sipping of water may be resorted to, which according to some should be along with the chant of *Mantras* though others do it in silence. 40

[The ceremonial bath is of four kinds] The *Brāhma* type is that in which the water is just sprinkled on the body with the chant of *mantras*. In the type called *Vāyavya* the dust raised by the hoof of the cow is smeared. In the *Āgneya* the sacred ash is smeared on the different limbs and in the *Vāruṇa* the actual immersing of the body in water takes place. 41

Thus the bath is of four kinds, though in Kerala the *Brāhmins* should first perform the *Brāhma* to be followed by *Vāruṇa* (in which dipping is resorted to). 42

Thus the first quarter of the fourth chapter comes to an end.

QUARTER-2

[Rules for morning and evening prayers]

A *Brāhmin* should offer worship in all the three junctures of the day (morning, noon and evening) in accordance with his own *sūtra* (prescribed rules of the sect to which he belongs as ordained in the *gṛhyasūtras*, the rules of domestic rituals). 1

This worship at the beginning, middle part and the end of the day is ordained by sages at three junctures of the day and the twice-born people are expected to worship the same. 2

Among the things which are to be worshipped by *Brāhmin*, the three *Sandhyas* (junctures of the day) come foremost and he who does not care for this will be treated as an outcaste (and expelled from the caste). 3

Hence all belonging to the class of the twice-borns should worship the three junctures of the day with utmost care. 4

By doing this they go to *Brahmaloka* (literally the world of *Brahman*) hereafter having shed all their sins. That is why it is said that all *Brāhmins* should worship the three junctures of the day. 5

Those *Brāhmins* who perform worship at the three junctures of the day will be released from the sins caused by telling lie or doing copulation during the day time. 6

All classes of twice-born should perform the worship of junctures according to their own domestic and ritualistic rules lest they would lose their position in the caste. 7

Here I shall prescribe the common rules succinctly, but special rules may be understood from traditional observances. 8

The first juncture of the day is spoken of as that time at the fag end of the night when the stars appear as dwindling almost seen and unseen. 9

Realizing this first flush of dawn properly *Brāhmin* should face eastward and offer handfuls of water (to the rising sun). 10

Standing in the water and chanting the *Gāyatrīmantra* once or more times according to the rules of his sect he should sprinkle the water backwards but not in banks. 11

After sprinkling the water thrice according to rules one should sit down and offer libations of holy water to gods, sages and manes. 12

While offering libations to the gods one should wear the sacred thread as it is, though for offering to manes one should wear touching the right shoulder and in the case of the offer to sages it should be hung down the neck (as in the case of a necklace). 13

These are in short the general proceedings of acts during the three junctures of the day. After the offering of the libation of water one should move about six feet on the banks. 14

Remaining there one should chant till sunrise the *Gāyatrīmantra* according to prescriptions for thousand times and then conclude the same. 15

Even half of it, or one hundred and eight times could be the limit of the chant. The four items *Praṇava* (= the chant of 'oṃ'), *Gāyatrī* (= the *Gāyatrīmantra*), *Aṣṭārṇa* (= *Aṣṭākṣaramantra* related to *Viṣṇu*: *Oṃ namo vāsudevāya*) and; 16

the *Śaivapañcākṣara* (= *Oṃ namaḥ śivāya*) which together are called *Catuḥśāntika* (= the four observances calculated to remove calamities) may be chanted daily by *Brahmacārins* and *Gṛhasthas* (householders). 17

The holy sage Bhārgava has termed these as a *catuṣka* (a collection of four) since offer of libation and chanting of *Gāyatrī mantra* are a must since without it no *Brāhmin* smears ashes on his body. 18

[Rules for smearing ashes]

Everyday the *Brāhmin* is required to smear ashes on his body (after due completion of the chanting of *mantras*). 19

Ordinances of Bhārgava stipulate that in South Kerala (32 villages forming the South) the *Brāhmin* must smear ashes on their body. It can be a single stroke upwards on the centre of the forehead or in three horizontal lines close together. 20

According to the family there is option in these two modes of wearing ashes. While doing this everyday one should offer libation. 21

Bhārgava has ordained that one could do this or avoid this as one likes, but one should never draw a perpendicular line alone in this region. 22

The perpendicular mark on the forehead is made using *Gopikāmṛd* (= *Gopīcandana* = a species of white clay). The materials used for making these marks are *bhūti*, *bhasita*, *bhasma*- 23

kṣāra, *rakṣā* which added together form five articles as detailed below. *bhūti* is the ash prepared from the cow-dung of *Kapilā*, red coloured cow. 24

The ash made from the cowdung of a black coloured cow is called *bhasita*; that which is prepared from the cowdung of the red coloured cow is called *bhasma*, while that of the white coloured cow is named *kṣāra*. 25

The ash prepared from the cow-dung of a cow of variegated colour is called *rakṣā*. Of these (five varieties) the one called *bhūti* is sufficient to cause prosperity while the one with the name of *bhasita* will cause splendour. 26

The ash called *bhasma* will eat away all the sins (and hence it is called so), where as *kṣāra* is so named since it protects one from dangers. 27

It also saves one from the trouble caused by demons, goblins and evil plants. In the world the word *bhasma* is generally used in the sense of burnt objects and as such it is famous. 28

One should draw the mark of *Tripuṇḍra* (the three horizontal lines) using ashes. *Brāhmins* should not smear ashes which are not properly prepared. 29

A householder should prepare ashes and smear it everyday after performing his daily routines like *svādhyāya* (study of the Vedas) so that he is saved from sin. 30

This also applies to the case of *Brahmacārin* as well as *Vanastha* without doubt. It is the duty of the householder to prepare the ashes according to prescribed procedure. 31

After preparing the ashes he should supply them to those undergoing penance whether they ask for it or not. *Bhasma* truly consists of *Agnīṣoma* (Agni the god of fire and Soma the moon) and so also the universe. 32

Hence who could determine the merit accrued by giving away holy ashes to *Bhikṣus* (ascetics), *Vanasthas* (forest-dwellers) and *Brahmacārins*. 33

To these three, the householder shall give away and this custom is eternal. Ashes should not be put in the hands nor should be taken by the hand. 34

One should give it in a vessel and one should take hold of it similarly (using a vessel). He who gives ashes by hand and he who receives it by bare hand; 35

are likely to loose their merit accrued by penance since Agni and Soma are there to take it away. Hence it is to be put in a plantain leaf by the side of a *kuṇḍika* (vessel carrying water). 36

A householder shall place them (ashes as well as a potful of water) before a *Brāhmin* who returns after taking his bath. This is an effortless, meritorious and inexpensive way to reap great merit. By doing this one not only acquires great fame but also escapes from the household sins. 37-38

Thus the second quarter of the fourth chapter comes to an end.

QUARTER-3

[The rules for making sacred ashes]

Now I shall succinctly narrate the rules for making sacred ashes, since ashes prepared according to rules will bring prosperity to the *Brāhmins*. 1

(In collecting the cowdung to make ashes) one should avoid a cow with inauspicious looks, bad behaviour, capricious (by nature) lean and appearing ugly. 2

(One should avoid) a cow whose calf is dead, with inauspicious limbs afflicted by disease, depraved of senses, refusing to milk, recently delivered and eating waste. 3

(One should avoid) a cow with body burnt by fire, barren and eating hair, soiled clothes and bones. Thus one should carefully select a *Kapilā* (= red coloured cow) in order to collect cowdung. 4

Or one may select a white cow if one fails to get the earlier mentioned variety and after procuring such a cow one should take it to his own residence. 5

After keeping it in the cattleshed one should maintain it properly by giving tasty grass and fodder. Now one should prepare oneself on the early morning of the fourteenth *tithi* by taking bath and remaining calm and quiet. 6

Wearing a clean white cloth one should collect green *dūrvā* grass appearing like emerald untrodden and untouched by animals to feed the cow. 7

While collecting the green grass one should chant *Mantras* like *sahasraparama* - and then take it near the cow and then chant further *Mantras* before feeding it. 8

While feeding the cow with *Dūrvā* grass, *Mantras* as *Āgāva*, may be chanted and then it may be provided with drinking water to the chant of the *Mantras*: *Tūṣṇīṃ gāvo bhago gā na* etc. 9

Fasting oneself for a day and after taking bath the next day one should wear white clothes and take hold of proper vessels with utmost attention. 10

Without hurting the cow one should cause to stand on its legs and collect its urine in a vessel of gold, silver or copper chanting the *Gāyatrī mantra*. 11

One may even use an earthern vessel or a lotus leaf before it (the urine) falls on the earth considering it as a source of smell. 12

The householder should collect the cowdung before that falls or after falling on a clean spot and then examine it carefully chanting the words *trir me bhajatu* (let it reach me thrice). 13

Using a *mantra* beginning with the words *atyakṣmīr* the cowdung may be sifted to free it from grains and other wastes. For this the urine may be sprinkled on the cowdung repeating the words *san tvā siñcāmi* (I shall sprinkle on you). 14

Mixing with urine the cowdung should be made into fourteen balls chanting a *mantra* beginning with *pañcānām* etc., and they may be placed in a spot for drying it up making it sure that no dog would trample on it. 15

After placing the balls of cowdung for drying in the sunlight and concluding the daily rituals, one should partake in his meals for the day. Then the balls may be collected and kept in a vessel prepared for the purpose. 16

The dried balls (of cowdung) may be kept in a clean place till it is properly dried up. Then after the lapse of a night the next day one should get up early morning. 17

After performing the bath and other daily routines according to the rules of one's own domestic rituals, one should kindle sacred fire and place the balls on it one by one. 18

The first ball should be placed on fire with the chant of *Praṇava* (the *oṃkāra*) and likewise the rest may be placed using the *ṣaḍakṣara mantra* (the six-syllabled *mantra*, viz. *Oṃ namaḥ śivāya*). 19

While placing the ball (of cowdung) on the fire one should suffix the *mantra* with the words *svāhā* on each occasion. The *āhuti* (the offering) is to gods *Sāvarṇa* (son of sun) the oblation thus given being capable of removing sin. 20

Thereafter one should offer twenty-three oblations to *Nidhānapati* (Kubera, the lord of riches) and five each to *Brahman* (the creator). 21

Using *mantras* like *Namo hiraṇya* etc., oblation may be offered to the fire. Another *mantra* is like *artasatya* and yet another is like *kadrudā* etc.; (for this purpose). 22

A third *mantra* is like *yasya vaikaṅkati* and all these three are to be used in offerings; one to be made using *mantras* like *anājñātatraya* etc. 23

Thus offering oblations one should perform the *sviṣṭakṛt* (offering a right sacrifice to fire). After removing the balance of oblations one should take a vesselful of water (for offering). 24

The vessel may be filled up to the brim using other sanctified waters to the chant of *mantra* and then it may be sprinkled on the head chanting *mantra* like *Brāhmaneṣvamṛtam*. 25

The holy water should be sprinkled in various regions and the Brahman (the priest) is to be satiated with appropriate gifts and presentations and then one should address being desirous of taking out the ball of cowdung from fire. 26

"I shall take these for the proper performance of worship of all the gods, and I shall extinguish this fire with balls of dried cowdung." 27

Thereafter the balls of cowdung may be covered with fire. Now the chief priest (called Brahman) may be relieved of his duties and the householder shall partake in his meals remaining silent all through the meals. 28

Thus the third quarter of the fourth chapter comes to an end.

QUARTER-4

[Rules for collecting ashes]

On the third or fourth day after taking the morning bath and wearing white clothes the householder shall apply three lines on his forehead with ashes. 1

Then after sitting near the pit of fire in which the dried cowdung balls are to be put one should chant the *mantra* "*Oṃ tad Brahma*" and then put the balls of ashes made from cowdung. 2

Then one should worship the sacred fire using all the sixteen *Upacāras* like *Āvāhana* (invoking fire etc.) and extinguish it at the conclusion of rituals. 3

Chanting the *mantra* '*Agner bhasma*' etc., one should collect the balls from the pit and wash it using the urine of the cow which is called *kapila* (the red one) or with fragrant water. 4

While sifting the ashes in such water one should chant the *mantra* '*Agnir*' etc. After oozing the water it should be mixed with sandal, *uśīra* (Andropogon Muricatus) and *kuṃkuma* (saffron) powder. 5

Also one should use the powder of the three varieties of *Agaru* (Agallochum) for mixing up with the ashes along with the powder of *ghanasāra* (= camphor) so as to make it into *Vaṭakas* (= globules or pills). 6

After such mixing one should make globules of round shape and while mixing the powders and ashes one should chant the *mantra* and *Praṇava*. 7

The *mantra* is the one beginning with "*aṇoraṇīyān*" (= smaller than the atom in size) for making ashes into globules and drying them in the sun they should be kept in a proper vessel. 8

After making the ashes in this way one should draw three lines with it on the forehead. It is the custom of the householder that after the morning bath he should smear the ashes. Others also should do likewise. 9

These are the duties of *Brāhmins, Kṣatriyas* and *Vaiśyas* which undoubtedly will be effortless while being fruitful to the utmost in doing away with the cycle of birth and death. 10

In the absence of properly prepared ashes one should make use of burnt cowdung. Anyhow the *Brāhmin* should make use of purified ashes for marking *Tripuṇḍra* (= the three lines on the forehead). 11

Again in the absence of such ashes of burnt cowdung Brāhmin shall make use of the ashes from the kitchen of Śiva temple. 12

As far as Śūdras are concerned they may use the ashes from the kitchen of *Brāhmins* for smearing the body, all other varieties of ashes being rejected for use. 13

For all castes the smearing of *Tripuṇḍra* destroys sins and they escape from the cycle of birth and death. 14

Meditation without smearing *Tripuṇḍra*, chanting of hymn without smearing Tripuṇḍra, performance of sacrifice without smearing Tripuṇḍra and offering of oblation to manes without smearing Tripuṇḍra; 15

And giving away of gifts without smearing Tripuṇḍra are the five things to be avoided in South Kerala according to Bhārgava (Paraśurāma). 16

One should wear Śikhā (tuft of hair), follow *dāya* (the order of inheritance), adhere to *ācāra* (conventions), observe *Sūtra* (laws of *Baudhāyana* etc.) and smear *Tripuṇḍra*. All these five scrupulously followed by the predecessors should be adhered to lest one would fall from the social position. 17

[Daily routines]

One should perform his daily routines of studies having taken his bath early and the holy sipping of water. Before the start of the studies he should chant '*Sāvitrī*' (*Gāyatrī*) properly. 18

The householder may expect a guest after the routine performance of the sacrificial ritual called *Vaiśvadeva* (= offering to the *Viśvedevas*). 19

If the guest is somebody who has never come on earlier occasion he should be accorded proper reception. After the performance of the midday ablutions the guest shall be fed. 20

After the completion of the rites the householder shall maintain himself with the food which is left over after the sacrificial ritual. A *Brāhmin* shall eat only during the daytime and once in night. 21

In between one should not eat anything. But during the fortnights one should abstain from taking food at night. There is no restriction that a householder should remain silent during meals. 22

This applies to the *snātakas* as well, according to the laws of Bhārgava. During days of pollution one should avoid taking salt, especially for those who are to offer rice-balls to the departed manes. 23

Brāhmin and householder who are performing a vow lasting for a considerable time should refrain from eating salt directly. Salt put on a leaf before one begins to eat should be thrown away along with the leaf. 24

Those engaged in a long vow should reject that leaf in which salt is supplied as such. An ascetic shall eat eight mouthfuls of food while a *Vānaprastha* (the forest-dweller) shall eat sixteen mouthfuls. 25

A householder shall eat thirty-two mouthfuls while a *Brahmacārin* shall eat as much as he likes. Until the last sip of water the leaves in which food is supplied should not touch together. 26

In such an event one should take a dip (in river) wearing the same garment and this is applied to *Brāhmins* who preserve the three sacrificial fires in the house. Now I shall narrate things to be avoided scrupulously in partaking of meals. 27

In case some object which is prohibited happens to get mixed up with food one should perform expiations. One should chant the thousand names of *Viṣṇu* on every such occasion. 28

Or one may (as an act of expiation) listen to the recitation of *Purāṇas* belonging to the *Śaiva* or *Vaiṣṇava* sects, or one may make elders and preceptors to listen to them as far as one could manage. 29

One may narrate such texts to guests, friends and those who are desirous of knowing. One should teach Vedas at the proper time to the proper persons. 30

One should not recite Vedas on the days of *anadhyāya* (= holidays in which studies are prohibited) and on the occasion when *Śūdras* are hearing. All such narration should be completed before the evening properly. 31

The evening worship is to be made while the sun has not completely disappeared (= while the sun is still blazing). Sitting down properly the *Brāhmin* should chant the *Gāyatrīmantra* with rapt attention. 32

After performing other routine duties and taking meals one shall retire for sleep. These are succinctly the routine duties of a householder and one who strictly adheres to these will not falter in his ways. 33

[Thus the fourth quarter of the fourth chapter of the *Dharmaśāstra* of Śaṅkara named *Laghudharmaprakāśikā* comes to an end.]

Fourth chapter is concluded.

CHAPTER FIVE

QUARTER-1

[The duties of the husband and wife]

To free oneself of the obligation to the manes (by begetting a son) one should remember the vow (of marriage) undertaken making the sacred fire as witness and approach the wife with this intention. 1

Without being covetous one should copulate with one's wife, except on one's birthday, on the *Ekādaśi* (the eleventh day of the fortnight), on the days of black-moon and full-moon, the sixth day of the fortnight, the day of the passage of the sun from one zodiacal sign to another (*Saṅkrānti*) on Sunday and during day time. 2

One should not copulate the day before performing, '*śrāddha*' (offering to the manes) and on the day of the *śrāddha*. One who is in a vow should not copulate even if one is desirous of a son. 3

One should not copulate with a woman who has no love and desire, one who is unhealthy, one performing a vow not to speak to a woman who is the wife of another man. 4

If one's wife shows inclination for sex one should copulate with her according to rules remembering the boon given to them by Indra (the lord of gods). 5

One should follow her desire in the matter of embracing, kissing, oral sex and inverted coitus without any inhibition. 6

One should follow the traditional modes of sexual union for the pleasure of one's wife, but one should not initiate oneself into new varieties of sexual act. 7

Ladies are ordained as chaste owing to the boon given by the God of fire and hence the householder having sexual union with such a wife will not be at fault. 8

Sexual union with unchaste women, conversation with them, emulation of the coitus of animals and such other amorous sports should be avoided by both husband and wife. 9

A woman getting up from the bed after a sexual union is deemed to be pure, and the man should purify himself by taking a bath before he is to share the bed during the same night. 10

It is not proper to have sex more than once in the same night being covetous; such an act will drain one's virility and is considered inauspicious. 11

The one who does not perform coitus with one's wife between the menstrual cycles and the one who does it outside the period invite sin and go to the hell destined for those who kill an unborn child. 12

From the menstruation onwards the sixteen days are the suitable period (favourable for conception) and among them the first three days are to be avoided. 13

According to some, coition is to be performed in each of the menstrual cycle with the chant of *mantras*; but in Kerala the first coition alone requires the accompaniment of *mantras*. 14

Sīmanta - the ceremonial parting of the hair of the wife is performed only on the occasion of the first pregnancy, in the region of Kerala and in the case of *Niṣeka* - coition also the same rule applies (= chanting of *mantras*). 15

[The sixteen purficatory rites]

This act of *Niṣeka* (= the rite of impregnation) is termed as the first of the purificatory rites by the learned. 16

The second rite is called *Puṃsavana* (= the rite for causing the birth of a male child). The third is the *Sīmanta* (= parting of hair), while the fourth is called *Jātakarma* (= a birth ceremony). 17

The fifth rite is *Nāmakaraṇa* (= the ceremony of naming a child) and the sixth is called *Niṣkrāmaṇa* (= taking a child for the first time out of the house to see the sun). *Prāśana* (= the first feeding of a child) is the seventh rite while the eighth is called *Cūḍākarma* (the ceremony of tonsure). 18

Karṇavedha (= piercing the ear) is the ninth rite to be followed by the tenth called *Upanayana* (= the initiation with the investiture of the sacred thread) and the eleventh is the *Vedāraṃbha* (= the study of the Vedas). 19

Keśānta (= or *Godāna* the gift of cutting the hair as a religious ceremony) is the twelfth rite and the thirteenth rite is called *Snāna* (= also called

Samāvarttana = (returning from the home of a preceptor after studies). Vivāha (= the marriage ceremony) is the fourteenth rite. 20

The fifteenth rite is called *Aupāsanāgnisvīkāra* (= taking the fire for domestic worship by the householder to be kept burning during his life time, since this fire has witnessed his marriage). The sixteenth rite is *Tretāgnisaṅgraha* (also called *ādhāna* = kindling of the three sacred fires and offering to them) and all these should be accompanied by *mantras*. 21

The rites along with *mantras* are prescribed for the three castes of *Brāhmins*, *Kṣatrīyas* and *Vaiśyas*. For *Śūdras* it is not a must. The rites up to *Karṇavedha* with exception to marriage are not prescribed for the *Śūdras*. 22

All these rites are performed fully only in the case of *Brāhmin* of higher status who are entitled to conduct *Agni* sacrifice, since for others some of these are optional and not a must. 23

Rites like *Jātakarma* up to *Karṇavedha* may be conducted for ladies without the use of *mantras*, though for the marriage ceremony *mantras* should be adopted. 24

Marriage is the only rite for ladies which requires *mantra*. These rites are to be conducted at an auspicious time in the proper order. 25

These rights performed properly at the appropriate time will bring prosperity and those who perform them will move on the right path without fear. 26

In Kerala the performance of these rites with or without the use of *mantras* are a must and the non-performance of these enjoined to each family will invite great sin. 27

Thus the first quarter of the fifth chapter comes to an end.

QUARTER-2

[The proper time for the sixteen customary rites]

Once it is ascertained that the wife is pregnant the *Puṃsavana* ceremony should be performed in the third month after the conception but not in the two months that follow (= the fourth or fifth months). 1

If the date of conception is not definitely known the month should be cal-

culated from the fifth day of the last menses. In the case of the first pregnancy the rite could be performed even in the fourth month. 2

After the *Puṃsavana*, the ceremony of *Sīmanta* should be performed preferably in the fourth month, though some hold that it could be done from the seventh month onwards, but never the fifth. 3

Śīmanta should be performed only in the case of the first pregnancy, but failure to do so invite the performance for every subsequent pregnancies also. If the child of the first pregnancy is still-born (or death of the child in delivery) the rite should be performed in subsequent pregnancies. 4

According to some (belonging to the *Baudhāyana* school) a rite called *Viṣṇubali* (an offering to Viṣṇu for protection of pregnancy) may be performed in the eighth month. Once the child is born, *Jātakarma* should be performed before the severence of the umbilical cord. 5

The maximum time is up to the feeding of breast-milk and if it is not done then it should be postponed till the period of pollution is over. 6

It could be performed on the eleventh day or twelfth day (after the purification) though it could also be done on the later part of the night of the tenth day. 7

But this stipulation is not applicable to Kerala since only after the pollution is over it could be performed. 8

Before the naming ceremony of just after it (the child) should be fed with Vacā (a kind of aromatic root) and collyrium should be applied to the eyes on an auspicious day. 9

Niṣkrāmaṇa (taking out of the house) of the child for the first time should be in the fourth month or later along with the first feeding which is to be performed in the sixth month in the Sāvana (a month of thirty solar days). 10

It could be according to the *Saura* (solar) calendar though it is *Madhyama* (the middling) or even by *Cāndra* (lunar) calendar in emergency which is lowest in preference. The ceremony of tonsure could be in the third or fifth year for the *Brāhmins*. 11

The initiation to the alphabets may also be made during this period which is auspicious. In the case of *Brāhmin*, after the tonsure ceremony the earlobes can be pierced. 12

These are to be performed in odd years in Kerala according to Bhārgava and this should be well before the investiture of the sacred thread. 13

If the *Karṇavedha* is not performed before the *Upanayana*, then it could be done after three days of the culmination of *upākarma* (= a ceremony before the commencement of the study of Veda) at an auspicious time according to astrological calculation. 14

At the appropriate time one should perform religious observances, *Śukriya vrata* (= an observance lasting for four days which are suitable for the study of the Vedas) on the occasion of *Parva* (= the period of change of moon) and *Aṣṭamī*, the eighth day of fortnight. 15

After performing the *Baudhāyanīya-snāna* (= the religious bath according to the *Baudhāyana* school) one should fast for a day. The time for *Keśānta* (cutting of hair) and *Snāna* (bath) is according to the custom of the particular *gṛhya* school. 16

These two (*Keśānta* and *Snāna*) are optional since it entails religious bath. For women the rite in the place of investiture ceremony is marriage itself, for which the chant of *mantras* is essential. 17

The right time for the marriage of a girl is the twelfth year, even though this limit is not arbitrary since girls of higher age can also be married away. Śruti and Smṛti stipulate the marriage of a girl before she attains puberty. 18

Hence marriage before puberty is permitted by all authorities. But Bhārgava is not strict (since in Kerala) such women are in large numbers. 19

But then he permits this as a measure of contingency and not ideal. Householder in case he is poor may even resort to begging without any qualms. 20

Further in such cases one could even marry a second or third time in exchange (of his daughter for the wife). Even by resorting to other methods like selling one's house, one should perform the marriage of a daughter. 21

A wise father should unite his daughter with a suitable husband of good family and noble qualities at the proper time by some means. 22

In the matter of preserving, the *tretāgni* (the three sacred fires) suitable time may be ascertained by following Vedic prescription. This means the purificatory rites are shown here with the proper time of performance. 23

The prohibited ones and the ones which are enjoined should be understood by consulting astrologers. 24

Thus the second quarter of the fifth chapter comes to an end.

QUARTER-3

[The duties of *snātakas*]

Thus in the proper time prescribed the rites like *Puṃsavana* etc.; may be performed. Duties of the son who does not wish to have his *samāvartana* - (the ceremonial bath after the studies) are enumerated here for information. 1

The ceremonial bath is enjoined only to those who opt for it and there is no compulsion. If one wants to remain a celibate throughout one's life, one may be permitted to do so. 2

Thus one may be permitted to remain a *Brahmacāri* throughout; but if one wants to marry and beget children that also is permitted. 3

Bhārgava permits the marriage of all suitable persons in a family and there is no compulsion in this matter either way. 4

Other authorities state that only the senior boy of the family should marry and the children born to him are considered as the progenies of others also. This helps the family to retain the wealth without having to share among the members (in the Kerala context). 5

If there is fraternity among the brothers or if they want to get married due to feeling of love and to further the prospects of having more children in the family, marriage is permitted for all. 6

Without getting married at the proper time there is the possibility of a celibate later becoming lustful and leading a life of a scoundrel visiting brothels and behaving improperly like a man who has lost his senses. 7

Such a person would refuse to perform the rites enjoined for a householder and would be despised by all good people. He would lose both the worlds (the present world and the one hereafter) and would waste his birth bringing bad name to his own family. 8

Such a person will throw his manes into worst type of hells without any

doubt and hence the view that all should be permitted to marry appears proper and better. 9

[Duties of householders]

A householder should perform *Agnihotra* after the marriage by kindling the sacred fire in his home perpetually. It is his duty to preserve the fire in the home. 10

Such a person should perform the *Agnihotra* sacrifice throughout his life. In the sacrifice the *Brāhmin* may offer a goat to the fire as oblation if he could do it. 11

Bhārgava has prohibited (in Kerala) the first type of rituals which are: (1) *Sautrāmaṇi* - a sacrifice in honour of Indra; (2) *Narabali* - the killing of human beings in a sacrifice; (3) *Paśumedha* - the killing of a cow; (4) *Aśvamedha* - the killing of a horse and (5) *Naiṣṭhika-brahmacarya* - the absolute celibacy. 12

The householder should attempt to perform *Iṣṭāpūrta* (performing of sacrifices and digging wells and doing other acts of charity). By *Iṣṭa* (sacrifices like *Vaiśvadeva*) one shall attain the heaven while by *Pūrta* one shall attain liberation. 13

By *Iṣṭa* is meant *Agnihotra* sacrifice, performance of penance, adherence to truth, protection of Vedas waiting upon guests and *Vaiśvadeva* sacrifice (to please the *Viśvedevas*). 14

Pūrta means the digging of ponds, lakes and other watersheds for the benefit of cows, travellers and building of temples. 15

If a cow drinks the water from one's trough even for a day to quench its thirst, the merit thus accrued would liberate one from the hell of seven generation. 16

Further such a person shall attain the worlds that are achieved by the giving away of cows as gifts. 17

A householder should plant trees having profuse branches on the roadside at a distance of a *krośa* (a measure of distance of 1000 *daṇḍas* or 4000 *hastas* = 1/4 of *yojanā*) for the benefit of wayfarers to take rest. 18

He who renovates ponds, wells and lakes as well as dilapidated shrines would reach ultimate place of bliss after his worldly life has comes to an end. 19

Such a person would reach that position from which there is no chance of rebirth in this world without doubt. So also is the case of the one who quenches the hunger and thirst of wayfarers day by day. 20

Hunger and thirst is similar and unbearable to one and all from *Brāhmins* up to the people of low caste and there is no distinction. 21

Hence a householder should give food to the hungry according to his resources and give drink to the thirsty ones. 22

Even a *Śūdra* performing such acts defined as *Pūrta* becomes eligible for Vedic studies. One should please others by bestowing gifts since it is spoken of as ideal for men. 23

One who has got a thousand coins should give away a hundred, one having a hundred should part with ten and one possessing ten should donate one and all of these deserve the same merit (by giving ten per cent of their wealth). 24

A *Brāhmin* possessed of wealth should give away different kinds of gifts and by not doing so loses his position as *Ṣaṭkarmin* (a *Brāhmin* enjoined with six duties) and becomes a *Kṣatriya* by all means. 25

Even a *Vaiśya* attains good results by performing suitable acts and all should strive for liberation by doing such acts of benevolence. 26

The sage (Bhārgava) is not against the *Brāhmin* doing acts with a view to attaining favourable results, but the result alone should not be the sole purpose of such acts. 27

Thus the third quarter of the fifth chapter comes to an end.

QUARTER-4

[Expiation for receiving gifts]

Brāhmins are ordained by the creator to receive the gifts of all kinds and none else has got this right. 1

According to some learned scholars the receiving of gifts is not at all prohibited since if it is a total prohibition the very concept of giving gifts will come to an end. 2

There should not be an end to the institution of giving gifts and an opportunity to the transfer of money from the wealthy to the poor in a virtuous manner. Further there are prescriptions for giving gift as acts of expiation according to the sage. 3

Taking into consideration the acceptance of unholy and tainted gifts, sage Bhārgava has ordained a series of gifts which calls for expiation in a proper order which shall be narrated here. 4

A householder who scrupulously performs his duties becomes eligible to receive the gifts and none else; such a gift is termed *Aghamarṣaṇa* (= destroying sins, literally 'sin-effacing'). 5

In the month of *Caitra* (lunar month in which the full-moon stands in the constellation *Citrā*, corresponding to March-April) on the first of the white half (of the fortnight) one should give away umbrellas to *Brāhmin* householders as an expiation of receiving tainted gifts. 6

In the month of *Vaiśākha* (the second lunar month corresponding to April-May) one should gift away chappals and silken garments; and in the month of *Śukra* (*Jyeṣṭha*, lunar month in which the full-moon stands in the constellation corresponding to May-June) mats of grass and fans (made of palmyra leaves etc.) should be given as gifts. 7

In the month of *Śuci* (*Āṣāḍha*, corresponding to June and July), the things to be given away as gifts are water-pot, curd, milk, ghee, green peas, wheat and grains. 8

In the month of *Śrāvaṇa* (the lunar month corresponding to July-August) gifts to be given are a pair of fresh garments, sesamum and ghee and food to *Brahmacārin* prepared in milk to his liking. 9

In the month of *Proṣṭhapada* (*Bhādrapada*, lunar month corresponding to August-September) the gift to be presented are two silver replicas of fish while in the month of *Āśvina* (the lunar month corresponding to September-October, when the moon is near the constellation *Aśvinī*) one should give away replicas of horse made of gold or silver. 10

In the month of *Kārtika* (the month in which the full-moon is near the *Kṛittikā* or pleiades, corresponding to October-November), the gifts to be given are red cow, and white goat. The cow should be along with a calf while the goat should be of a high variety. 11

In the month of *Mārgaśīrṣa* (corresponding to November-December) in which the full-moon is in the constellation of *Mṛgaśiras*, the gifts to be given away are skin of spotted antelope to five *Brahmacārins* or three ascetics. 12

In the month of *Pauṣa* (lunar month in which moon is in the *Puṣya* asterism, corresponding to December-January) the gifts to be presented are sesamum and lotus flowers, while in the month of *Māgha* (corresponding to January-February) the gifts are girdle of silver and a staff made of silver to a *Brahmacārin* or one made from the branch of the *Palāśa* tree. 13

In the month of *Phālguna* (corresponding to February-March) one should give away as gift a cow with two faces and six feet in the absence of which such a cow made of gold or silver. 14

Thus Bhārgava has ordained that the householder should give twelve kinds of gift on the first day of each month (as expiations). 15

A householder who gives away these gifts will be relieved off the sin caused by the acceptance of improper gifts. Each of such gifts would be able to destroy the sin one by one or in toto. 16

These are capable of destroying the sin of receiving improper gifts. Other acts of expiation are *Prāṇāyāma* or the chanting of *Gāyatrī mantras* a thousand times. 17

The chant of *Śrīrudra* for three days would purify *Śūdra* householder who accepts an improper gift. He should fast on the day of receiving the gift. 18

These are prescribed for *Snātakas* (celibates) by sages like Bhṛgu, Kaśyapa and Kāśyapa, but the first authority holds that these are equally applicable to all householders. 19

Bhārgava holds that there could be exceptions at times. Following these rules the householder belonging to the *Brāhmin* caste sheds away the sins accrued by the acceptance of improper gifts and shines forth like blazing fire. 20

Thus the fourth quarter of the fifth chapter of the *Dharmaśāstra* of Śaṅkara named *Laghudharmaprakāśikā* comes to an end.

Fifth chapter is concluded.

CHAPTER SIX

QUARTER-1

[Five accidental killings and five expiatory oblations]

A householder has to be aware of the *Pañcasūnā* - the five things in a house by which animal life may be accidentally destroyed - which are the fire place, slab for grinding condiments, broom, pestle and mortar and water-pot. To ward off the sin caused by these one should perform every day the five sacrifices. 1

Devayajña, *Bhūtayajña* and *Pitṛyajña* the three to which *Brahmayajña* and *Nṛyajña* are added to make it five altogether. 2

Here the *Devayajña* (= sacrifices to god) means offerings in the sacred fire; *Bhūtayajña* (= sacrifices to all created beings) is giving of oblation, *Pitṛyajña* (= sacrifices to manes) is offering of oblation to manes and *Brahmayajña* stands for teaching and reciting of Vedas. 3

Nṛyajña (= the acclaim of people) consists of pleasing the guests, with these five-fold expiations the householder should destroy the sins every day accrued by the accidental killings of beings. 4

[Giving and receiving of gifts by the householders]

The *Brahmacārin*, the *Vanastha* (= the forester) and *Yati* (= sannyāsin) - the three category of people depend on the householder for their smooth livelihood and profession (like the performance of vows). 5

What is given by the householder to the *Brahmacārin* with devotion is repaid thousand times after the expiry of one's worldly life. 6

He who gives sixteen mouthfuls of food prepared by *Nīvāra* (wild rice) and mixed with ghee to a forest-dweller would transform into the digits of the moon after his death (or will be able to drink nectar after his death). 7

Who could measure the merit accrued by giving water or flower offered to an ascetic by a householder. 8

A householder performs sacrificial rites everyday and thus he is engaged in a penance. As such he is the creator of all and hence a householder is to be praised. 9

As the husband is the lord of the wife and as *Brāhmins* are the preceptors of the people in general, the guests are the masters of the householders. 10

A chaste lady would not attain heaven by different kinds of vows, fasts and such other deeds, but only by serving her husband well. 11

A *Brahmacārin* would not ascend the heaven by religious baths, sacrifices in fire and learning of Vedas, but only by serving on his preceptor. 12

A *Vanastha* (= dweller in a forest) would not ascend heaven by various religious baths and sacrifices on fire, but only by abstaining from taking food. 13

A *Sannyāsin* would not attain his goal by simply living on alms, taking to the vow of silence or living in a secluded place, but only by abstaining from sexual union. 14

A householder does not attain heaven not by performing sacrifices, not by preserving sacrificial fire, but only by serving on the guests. 15

Hence a man should always be alert on serving the guests so that the world would not despise him and he would not have to proceed to the hell. 16

By pleasing a guest with food and shelter for sleep one would save oneself from the hell of complete darkness and as such one would prove to be a saviour. 17

A householder should offer the sacrifice called *Agnihotra* during morning and evening with diligence according to prescription and performing the sacrifices on the days of lunar conjuctions. 18

A householder may perform the sacrifice called *Paśubandha* (= an animal sacrifice) or take recourse to *Cāturmāsya* (= a vow lasting for four months). One should eat the meals prepared using the rice which is three years old and drink the *Soma* juice (prepared from the Soma plant) according to rules. 19

A householder should not desire for anything from a *Śūdra*, though he may give to the former his requirements. He should perform the *Vaiśvānara* sacrifice if he has got the means for it and in case he is unable to do so, he may use others. 20

By helping members of his own caste, he may accept remuneration from them. In Kerala, *Kṣatriyas* and *Vaiśyas* are not enjoined to perform such sacrifices. 21

A householder should not serve on a low-caste person even in contingency since it is despicable. With exception to this one may follow some other profession and make money. 22

The wealth comes and goes like a stream and it is not stationary anywhere; sometimes by fault it decreases and some times it increases. 23

The wise one should not give away his profession for the sake of wealth, for one may procure wealth after sometime, but not the job already lost. 24

Mother and father who are old in age, chaste wife and the son in his childhood need protection and for their sake one may have to make adjustment with his profession. 25

A householder has to look after the welfare of elders like mother, father, chaste wife, son in his childhood, preceptor and a *Brāhmin* who has approached him for help. This is the view of Bhārgava. 26

Even if one is poor, one should not be miserly in one's action in the case of a preceptor. So also in the case of *Brāhmin*, though in the case of others one may impose restriction. 27

If there is anything left in one's house for one's own maintenance one should please the preceptor and a *Brāhmin* by spending a part of that wealth. 28

To give away a maiden, one should collect enough wealth from any source that one comes across; but one should not collect more than what is needed. 29

A maiden should be given away in marriage before she attains puberty at any cost; otherwise a householder is deemed to have destroyed the child in the womb inviting calumny. 30

One should give dowry with pleasure as is demanded, or one may give according to one's resources if one could not meet what is demanded. 31

After protecting the maiden well, one should marry her away giving dowry. If one could manage, the maiden should not be permitted to remain in the house after attaining puberty. 32

In matters such as the marriage of a maiden, giving of food and imparting knowledge there is no direct or indirect instruction of ordinance. 33

Hence the father should strive for the early marriage of the daughter without having to put up with difficulties. 34

People of low character should be treated well, otherwise they would not mind you and give respect to you. A wise one should manage to keep them at a distance after having secured their confidence. 35

People of the middle type may be kept by one's side even at the first sight. Otherwise they are apt to incur displeasure. They would be happy to be in one's confidence. 36

One should bestow confidence in good people sharing with them one's thoughts. They are likely to give even their life for the sake of friendship because of their mild nature. 37

Thus low, middle and good people may be taken into confidence by employing suitable means befitting their comparative nature like low, middle and noble. 38

These are the means to be employed by weak people and these could accomplish everything. Thus one should accomplish one's desires at the proper time by the proper means. 39

Thus the first quarter of the sixth chapter comes to an end.

QUARTER-2

[Virtues of having a son]

Having increased his wealth by proper means, a householder should not omit his duties which are enjoined to him expressly or by implication. 1

He should perform according to rules the rites prescribed by *Śruti* and *Smṛti*, by which he would be enjoying the benefit in this world and would reach heaven after his death. 2

The couple should enjoy this *Trivarga* (*Dharma*, *Artha* and *Kāmā*) without any difference of opinion almost every day and night. 3

There is no separate means for the ladies to attain the *Trivargas* other than those prescribed for the husband expressly or by implication. 4

A housewife should always be obedient and subservient to the husband and it is said in books of virtues that a husband is like a god to a chaste woman. 5

Even if there is a slight misunderstanding she should avoid it with effort and along with her husband should desire for a son of noble qualities. 6

For a couple without a son there is no world without blemish, since such a couple would be looked down upon by the departed manes as they have failed to provide a heir to supply *Piṇḍa* (= oblation of rice) and *udaka* (= water given along with the rice balls to the manes). 7

Even five or ten men could not satiate the carnal desires of a woman, hence to have two or more wives at the same time would attract sin. 8

There is no harm in a householder marrying a second time if his first wife fails to produce a child - a fact which needs to be accepted. 9

When she too (the second one) fails to deliver a child, one could contract a third marriage but while these three are alive no further marriage is permitted. 10

When the birth of a child is almost ascertained as impossible in these three wives, one should realise that one's own youth is over. 11

In that situation a householder should cause his younger brother to contract a marriage. When all these means prove fruitless he may adopt a son. 12

Tradition ordains that one should die only after seeing the face of a progeny who is to offer oblations, and as far as *Brāhmins* are concerned the son is the foremost authority to offer oblation (to the departed). 13

A householder, especially belonging to the caste of *Brāhmin* should part with his life-breath after looking at the face of his son with the hope of getting oblations after death. 14

A *Brāhmin* who leaves his body at the time of his death after a worldly life enjoying the company his son, family etc., is to reach the hell called Raurava which is terrible in nature, and at that time who else is there to give him succour other than his own son? 15

By the offering of carefully consecrated obsequial oblation, and offering to the manes as well as domestic rituals to the departed ones like the *Aṣṭākāśrāddha* (= oblation given to the manes in the eighth day after the full-moon); 16

And *Piṇḍa* (= rice ball in a funeral ceremony) given in the holy temples (famous for such ceremonies), pilgrimage to holy spots undertaken by the progenies in addition to gifts and oblations, help the departed one to leave his position as a mane and to reach the ultimate stage (= a soul that has reached deliverance). 17

Hence a son is to be caressed both in this world and hereafter and naturally at the time of death one should bless the son calling him aside with remarks such as "oh child may you live long, have a long life" etc. 18

Thus privately or openly compassionate and coaxing words should be pronounced at the time of death, hearing which like drinking nectar the manes feel satiated. 19

He also departs from the world seeing the (face of) supplier of the libation of water, feels gratified and hence a son is of great value. 20

Hence one without an issue of his own should adopt a son properly without wasting any further time, for the lifespan is uncertain. 21

The word '*putra*' is etymologically derived as the one who saves from the hell called "*puṃ*" (= preserving from the hell called '*put*') and this applies to a natural son (*Aurasa* = produced from the breast, born of oneself, legitimate) while the adopted one becomes a son due to the merit of the *Mantra*. 22

[Adoption in the matrilineal system]

For those to whom the nephews are enjoined to perform the funeral rites (the offer of libation and rice ball) they themselves should be aware of the situation and act properly to adopt an heir at the proper time. 23

They should adopt a nephew as in the case of the adoption of a son by others; for even though it will not help to continue the line, it will ensure the offer of libations after one's death. 24

For women marriage is the only ceremony using *Mantras*, though some use *Mantras* in the case of adoption also. 25

In case a lady is adopted for perpetuating the lineage, her brother also should be adopted along with her, ordains Bhārgava. 26

But when a nephew is already available the adoption of a lady to keep the lineage is permitted. 27

Both of them the nephew and the adopted girl would be considered as brother and sister by law (even though they do not have this relationship by birth). In such cases the rule called '*Niṣāda-sthapati*' (the chief of *Niṣāda*) a *Niṣāda* by birth could very well become a *Sthapati* (sculptor by profession or expertise) could not be accepted since it is against *Smṛti*-tradition. 28

There is no brotherhood really though by action they are deemed to be so (brother and sister). Hence it is better to adopt a boy with his own sister (born of the same parents) and not another girl. 29

A brother with his older sister is the best pair to be adopted since the importance is attached to the mother (in the matrilineal system) of the two. 30

According some other view since the adoption of a son is important there is no harm in adopting a girl born to a different parent, if so desired. 31

But this is certainly an inferior adoption than the one mentioned earlier (= adoption of a brother and sister of the same parents). Adoption of a married but not yet delivered girl is of an inferior class. 32

This is of a lower priority, but the adoption of a girl already delivered is considered as the lowest kind for all. 33

In all cases of adoption mentioned here the use of *mantras* is needed only in the case of a boy and there is no need for separate use of *mantras* for ladies (since it goes without saying). 34

A lamp placed on a street haunted by thieves and threatened by rain and wind is of no use in spite of its providing some light. 35

On the other hand a lamp placed atop a mansion on the roadside is useful to shed light on the road (without the fear of being extinguished) providing an extra benefit. 36

Similar is the benefit of adopting a nephew and one's heir-apparent. Adoption with the use of *mantra* performed on a nephew is equally beneficial to the adopted girl also. For women the use of *mantras* is only for a marriage ceremony. 37

What is prescribed for the male may very well apply to females also and hence a male should be adopted primarily and a female to ensure the lineage. 38

According to Bhārgava these rules may be applied as and when they are feasible. When there is one's own nephew he may alone be taken for adoption. 39

In case a female is not adopted, the nephew without a sister of his own could not ensure the progression of family. When a female who has already delivered is considered for adoption, her previous children too may be adopted. 40

If there is no male child for such an woman, another male should be considered for adoption along with her. 41

(Among matrilineal inheritors) those having sacred thread the brother alone is enjoined to perform rites for marriage ceremonies and not the older like father etc. 42

In marriage ceremony they have to pronounce suitable *mantras* for *Paṇigrahaṇa* (holding the hand in marriage) sacred rites like going around the fire, *Lājahoma* (offering of fried rice into the kindled fire) and *Aśmādhiropaṇa* (putting the foot of the bride on a stone by the groom as a part of the marriage ceremony). 43

(*Mantra* is used) also for *Saptapadī* (the seven steps of a marriage - the bride and bridegroom walk together seven steps after which the marriage becomes irrevocable); *Śīrṣasaṃyoga* (touching together of the heads of the bride and bridegroom); *Mukhadarśana* (mutual looking at the face by the couple); *Dhruvarkṣadarśana* (looking at the star *Dhruva*, the polar star) and *Vāgvisarga* (statement that the girl is accepted by the family). 44

These rites mentioned above require the use of *mantra* and the rest is to be performed without the use of *mantras*. The girl is to be given in adoption along with her brother as far as the *Sūtrins* (those possessing the sacred thread) of the matrilineal system are concerned. 45

Unless the brother also is adopted along with the lady the very purpose of the adoption is defeated. And in such cases expiations (as prescribed), are to be ascertained from the authorities. 46

According to Bhārgava, the girl belongs to the same family where she is born and in whose marriage the *Lājahoma* (offering of fried rice in fire) should be along with *mantras*. 47

In giving away such a girl or receiving a girl in marriage the requirement of the brother is a must, lest the whole ceremony is to be performed again since the earlier one is nullified. 48

A girl not given away or received in marriage without proper authority has no relation with the householder (in the matrilineal system) since it is deemed to be without sanction of custom. 49

A child born thus as a result of improper marriage would not be considered as a nephew and he has no right to offer oblation to the manes. Hence the presence of a brother for the woman at the time of marriage is essential. 50

This presence of the man (brother) is based on the use of *Mantras*. Hence at the time of making an adoption the condition of taking a male also should be insisted. 51

A boy taken for adoption would not be the cause of ensuring the lineage since if there is a girl in the family her own progeny is considered as the scion of the family. 52

Since such a boy (born of a girl in the family) has the right to offer oblation to manes, the male adopted has no such right. Further such a person is taken for adoption without the use of *mantras*, but only to the accompaniment of certain rites. 53

The adoption of the male along with the girl is without the use of *mantras* according to the wise. Here again the adoption and reception of the girl alone are the best options. 54

The adoption of a married girl is only of secondary importance while the one with children is of least preference. But there are separate rules for adopting a girl who has already got children of her own. 55

In this process involving the use of *mantras* the reason for the same is not enunciated. There is none to break the relation for the adopted son, the householder who adopts and both. 56

A mother who is given away in adoption acquires a new relationship with the one who adopts. She becomes eligible for adoption only because of the particular ceremony for adoption. 57

Such a girl is given away in adoption by her elder brother, mother or uncle and their relation could not be terminated nor would it be possible to terminate the relation of her own sons with her. 58

As in the case of one in one's own house the sons of the woman given in adoption acquire prominence since they are taken in adoption along with the mother. 59

As they were before the adoption they continue to be so even after the adoption of their mother. The process of adoption that caused in later would not stand in the way of their real relation (with mother). 60

By virtue of the woman being given in adoption with children, the relationship as mother and son would remain as such and there is no doubt about it. 61

If the relationship between the mother and son is not strong as before she alone is responsible for that, for she may feel that she is no more a mother in its fullest sense. 62

Only after establishing what needs to be established, one could consider the relative position of motherhood before the adoption and after the adoption. Hence she is to consider the legality of her adoption and nothing else. 63

What consideration she would receive from her own family which gave her in adoption, that includes the consideration for the son also since he too is given along with her. 64

Hence there is no reason to assign the position of adoption for the relationship that is existing. Issues of a girl naturally follow their mother by virtue of custom and tradition. 65

The reason behind this position is the act of adoption that is contemplated. Hence when a lady who has already children before the adoption is to be given away along with her children. 66

For those people who have no procedure involving *mantras* there is no hard and fast rule regarding the adoption of a male. But for those having proceedings with *mantras* what is said above in detail naturally follow. 67

Thus the second quarter of the sixth chapter comes to an end.

QUARTER-3

[Adoption in the patrilineal system]

A *Brāhmin* should not give away in adoption his eldest son to another and

if at all one is prepared to do so due to avarice he should not be accepted. 1

When such a son is born his family and departed manes feel happy that someone is there to offer libation of water and to continue the lineage. 2

They (the manes) further cherish the hope that we shall feel satiated by his son and grandson and receive the *abhyudaya-śrāddha* (libation of water and rice balls offered to manes), and hence could not be given away. 3

This being the case how could one give in adoption one's eldest son to invite curse from the manes and how could the recipient accept him. For those who do not have to offer libations to manes and expect their benevolence (there would not be any peace of mind). 4

The prosperity in this world as well as in the other could not be attained without a son and hence one who has got only one son could not give away him in adoption to another. 5

Even if such a son is presented for adoption a wise one should reject the offer with self-restraint; for how could one take the flesh from the heart of another to nourish one's own body. 6

A *Brāhmin* householder should take in adoption only a boy with the relationship presented earlier on the occasion of the discussion on the suitability for marriage. 7

This is the proper perspective and all others could be resorted to only in contingency. A daughter's son and a nephew could not perform duties of a proper son. 8

Even in utmost contingency a nephew should not be treated as a son. These are the general rules as regards *Brāhmins* in such matters. 9

The rules and regulations to receive a grandson by one's own daughter in adoption would be explained later. Sons are of three types: *kṣetraja* (the offspring of a wife by a kinsman duly appointed to raise up issue to the husband); *kṛtrima* (an artificial or adopted son) and *svayaṃdatta* (a grown up son adopted without the consent of his natural parents). 10

These three types of sons are prohibited by sage from performing the duties of a son as regards the *Brāhmin*. *Sahoḍha* (son of a woman pregnant at the time of marriage ceremony) is treated as one's own son. 11

He is just like a son born to a woman after entering into marital relations with her. While *Aurasa* (one's own legitimate son and *Sahoḍha,* born to the pregnant lady adopted) are alive none else could be adopted without rites. 12

Even if so received in adoption, he could not be treated as a son having been adopted without sanction. In this there are three parties; viz. the one who receives the boy in adoption, one who gives away the boy for adoption and the boy himself. 13

According to *Smṛti* rules these three persons could not take part in any function or sit together in a row without an act of expiation. When it is ascertained that a son is not likely to be born in one's wives (one prepares for an adoption). 14

If a legitimate son is born after taking another boy by adoption the first one even if he is older by age should be considered theoretically as younger in the case of *Brāhmins.* 15

The legitimate son born later is deemed to be the eldest (though born after the adoption) and this is what the customs prescribe. If the children of the first wife are dead a second marriage may be contracted though the first wife is alive. 16

And if no child is born even in the second wife one shall marry a third time to beget issues. One should carefully avoid the causes that lead to the destruction of the issues. 17

One should understand or realise the various deeds prescribed by tradition and perform them without any violation of rules. Expiations are to be done for the slightest omission. 18

Eviction of a family from the land already given to them as gift, disregarding their protest in the form of wailing is one of the causes for the loss of issues in a household. 19

A *Brāhmin* husband who knows that his wife is pregnant should not perform bathing at sea, shaving off the head and funeral rites like carrying the corpse (to the burial ground). 20

Knowing about the pregnancy of wife, one should not take an oil bath, and especially such a person should not even touch the vessel containing oil on Thursdays. 21

Such a person should not eat food given as oblation to manes by someone else even though he is invited properly, and should not sleep covering the body with a pair of fresh clothes. 22

One should not copulate with a pregnant woman and extinguish a burning lamp. Further one should not wear *Pavitra* (ring of *Kuśa*), *Upavīta* (the sacred thread) and *Mekhalā* (a girdle of *darbha* grass). 23

The lady in the household during her pregnancy should not perform such deeds. She should not melt butter and cut *Kūśmāṇḍa* (a pumpkin gourd) into two. 24

She should not peep into a well (to see water) and sleep in the evening. Further such an woman should not untie the braided hair and lie down on her back. 25

After the meals she should not look at the sun before washing her hands and without the company of her husband should not look at the moon, *Vaṣiṣtha* and *Arundhatī* (conceived as his consort). 26

Those householders who thus behave properly according to customs towards their wife with utmost care would face no difficulties in life. 27

Here I have enumerated their duties in a succinct manner, and for details one would have to refer to the law books of Bhārgava. 28

The couple who live according to these customs till delivery following carefully the entire duties enjoined to them would not be at fault. 29

Those who do not care for these or those who break them wilfully may not sometime meet with calamities, but surely they would have to perform expiation in the world hereafter. 30

Thus the third quarter of the sixth chapter comes to an end.

QUARTER-4

[Bringing up the child]

The child should always be protected from evil spirit by using the services of sorcerers from time to time who could destroy the trouble even from the source. 1

A round golden ring, a *Rudrākṣa* berry and another ring using the nail of a leopard should be put on his neck (to protect from evils) using a thread (*Rudrākṣa* = Elaeocarpus Ganitrus or its berry). 2

The privities of the child should be covered using banana leaves and similar other things since before the initiation of sacred thread it is improper to wear a *kaupīna* made of cloth. 3

Every month on the star of his birth lord *Śiva* may be propitiated with *Rudrābhiṣeka*, *Bilva* (= Aegle Marmelos) garlands and *Durvāhavana* (= offering of panic grass in fire as oblation). 4

Ādityasevā (= worship of the sun by prostration) and other auspicious things ensuring long life should be performed and he should be protected from incidental danger like falling down etc., since he could not protect himself (at this tender age). 5

He should not be made to sleep in thick darkness or in a secluded place on no account and should be fed with limited quantity of sweet, agreable, pure and fresh items of food. 6

At the time of his feeding no hungry person should be permitted to watch his food. He should be nurtured by giving him pleasing toys to provide distraction to his mind. 7

Fairy tales of horror and having evil spirits as characters should not be narrated to him since they may frighten him. On the other hand he should be told pleasing anecdotes every day. 8

By his pleasing incoherent sweet sounds, and limbs smeared with dust and gentle smiles having occupied the lap he generates pleasure. 9

Thus the day of the householder would pass like the days of festivals. It is said that the child should be treated like a king upto his fifth year and up to his tenth year he should be attended to like a servant (obeying the master). 10

Once the boy attains the age of sixteen he should be treated as friend. Just as the wise one conducts himself avoiding improper deeds, the boy should be protected. 11

One should protect his son without showing much effort for a wild fire eugulfs the shoots of bamboo (in a trice). 12

Similarly an evil son fallen into bad ways is apt to destroy the entire family even though he is born in a good family. 13

Nobody could straighten up such a boy as one could not straighten the crooked poles of a palanquin. Hence one should not neglect the child once it is noted that his inclination is to fall into bad ways. 14

Everything that has gained strength is difficult to be destroyed or repaired. The river of inclination flows through good and bad ways alike. 15

Knowing this well, one should direct him through righteous path so as to ensure purity to both the lineages (of father and mother). 16

Similarly by a bad son ill-repute would surely result without any doubt. The boy undoubtedly becomes a *dvija* (= twice-born by purificatory rites). 17

By these purificatory rites the fault due to the seed (or semen) as well as *garbha* (= pregnancy) stands terminated. A mirror is purified by rubbing away the dust, oil and other impurities. 18

Further the touch of flames would make it (the mirror) useless having lost its very shape. Hence sons should be protected from all bad influences. 19

A householder as well as his wife should be vigilant and should watch the behaviour of the son up to his eighth year as to what he is doing. 20

The parents reap the consequences of all such activities of the boy since it is they who put him on the righteous path. 21

As in the case of the son, the daughter also should be nurtured with strenuous efforts. One should always bestow care upon the house, sacrificial fire, wealth, housewife, sons and daughters. 22

He alone is an ideal householder who protects these in addition to himself leading a virtuous life, and none else. 23

[Thus the fourth quarter of the sixth chapter of the *Dharmaśāstra* of Śaṅkara named *Laghudharmaprakāśikā* comes to an end.]

Sixth chapter is concluded.

CHAPTER SEVEN

QUARTER-1

[Protection of the household property]

A *Brāhmin* should never give land or allow people of the lower caste to build a hut for residential purposes within his compound. 1

A householder should not permit one who kills a cow, killer of a *Brāhmin*, sinner, tribals, excommunicated *Brāhmin* ladies etc., to enter his premises. 2

One should not engage a killer of cows to protect one's plot and unless in an exigency a low caste man should not be engaged for fencing the compound wall. 3

The seed of a wild palm tree should not be sown near the house and those that accidentally grow may be cut, but not be permitted to flourish. 4

Permission should not be given by the householder for tapping liquor from them and in case it is done expiatory rites are necessitated. 5

One should plant and nourish creepers and those which are needed for sacrificial purposes and wells and ponds which are in dilapidated condition should be dried up. 6

Water untouched and not drained for three days should not remain in one's compound, for the gods refuse to accept the offering given from such a locality (*Vaṣaṭ* = an exclamation used on making an oblation to a deity; e.g. *Indrāya vaṣaṭ* here dative case is needed). 7

When a pond becomes dirty and beyond use in due course one should cover it with some articles like mat till it is drained out at the earliest opportunity. 8

One should not permit a *Śūdra* to build his house near one's tank and if there is already a house, permission should not be given to put up a ghat directly from such a house enabling him to draw water freely. 9

It such a ghat is permitted to be put up by a *Śūdra* into the tank located in the house plot of a *Brāhmin*, it becomes polluted. 10

A householder should not permit a *Śūdra* lady in her periods to enter the quadrangle of the house and a *Śūdra* male who has just attended a funeral rite. 11

This applies to other *Śauṇḍikas* (those who prepare liquor) as well; but in the case of a washerman, if the quadrangle is a large one, permission is implied to enable them to place the laundered clothes. 12

On other occasions even the launderer should remain at a distance and only in the company of a *Śūdra* he could touch the *Brāhmin's* house. 13

Lower caste people should not be permitted to enter the (*Agnyagāra*, place for keeping the sacred fire) with exception to a *Śūdra* who is to help the *Brāhmins* in his rituals. But a carpenter with his tools shall enter the house as occasion demands. 14

Also a metal worker and his assistant carrying tools may enter the house in addition to a mason with his chipping tools and measuring cords. 15

Generally no member of the lower caste should be permitted to enter the house (of *Brāhmin*), except those who come along with a carpenter. 16

People of other caste as well as *Śūdras* may be admitted into the house if there is any specific purpose, but they should not touch the bedsheets and other articles. 17

The householder should lead such people everywhere and see that they go out in time. If somebody other than a relative takes part in a meal they should be made to wash the plates. 18

If they happen to leave particles of food inside the *Catuśśālā* (a structure with halls on four sides around a central courtyard) they should be made to clean it and smear the spot with diluted cow-dung. 19

The maid servants of the house may also be employed for cleaning up by taking away the vessels, or one with a clean hand may also be engaged for this purpose. 20

Before the householder finally gets up, his own servants may take the vessels for the purpose of cleaning. Except for a *Brāhmin* nobody should

wash the hands and gargle the mouth with water and drench the inner courtyard with that water. 21

In addition to this the water used for washing the feet also should not be splashed inside the courtyard. Except in the case of a *Brāhmin* the courtyard should not be drenched with these three items of water (used for washing the hands, gargling the mouth and cleaning the feet). 22

Another three items like urine, excrement and spit of one and all should not be discharged into the inner courtyard. The vessel in which food items are served should be properly cleaned up before storing them inside the house. 23

In both the junctures of the day (i.e. morning and evening) and after the night meal (supper) as well as at day-break and nightfall the room needs to be cleaned and purified by sprinkling water diluted with cowdung. Not only the inside of the house, but also the forecourt need to be dusted using broom and sprinkled with water mixed with cowdung. 24

While the house itself is to be dusted twice a day, the forecourt needs to be swept in the morning only. Wicks of lamp made of spinning three threads together should be lit up and placed at the four quarters and their intermediate spots of the inner courtyard towards the evening. 25

These wicks should be drenched with ghee before lighting them and placed at these spots by the housewife after cleaning herself by the proper means. 26

This is to please the deities which provide issues to the family without breaking the lineage. The housewife should control her speech and remain calm and collected. Water, fire, grains and white rice (should not be exhausted during night). 27

Along with curd these five together should not be permitted to be exhausted at night (so that there won't be any need to borrow them during night-time) on the day of birth, and on the days of *Bhauma* (Tuesday) a householder should not change the place of his sleep. 28

On these days it is not proper to change the place of sleep and move to another spot for sleeping purpose. (Inside a *Brāhmin's* house) no member of the *Kṣatriya* caste should be permitted to discharge his semen (in copulation with women). 29

A *Śūdra* lady may be permitted to live in an outhouse of the compound if her services are needed by the householder. I shall later deal with the expiation needed if a burglar happens to enter the house. That should be done according to customs and hence it is only hinted at. 30

Thus the first quarter of the seventh chapter comes to an end.

QUARTER-2

[Protection of the domestic fire]

Protection of the *Vaitānikāgni* (= the three sacred fires) should be ascertained from Vedic injunctions. Here I shall deal with the protection of the *Gṛhyāgni* (= the domestic fire which a householder should keep throughout his life burning). 1

The fire kindled at the time of marriage is to be kept without getting extinguished and it should not get mixed up with other fires and as such involves great effort. 2

The wise one should always protect the fire from extinction caused by the impediments which are very meagre, normal and serious as well as very serious in terms of comparison. 3

Agnirakṣā (the protection of the sacred fire) involves its preservation from the contacts of various animals such as:- quadrupeds except goat and horse, and smelt by *ākhubhoji* (rat-eater, cat) left-overs of peacocks and other birds. 4

Oblation offered for other manes or deities; or food containing *śigru (Moringa Pterygosperma)*; *gṛmjana* (a kind of onion or garlic); touched by *Nakulī* (a female ichneumon); fallen on the earth; or having got contact with bruise; 5

made contact with the drop from the wound, or trodden purposefully, touched by crooked nails and left-over in a dirty place. 6

Oblation prepared on the previous day and gobbled by animals (which are not quadrupeds) contaminated by *likṣā* (louse), *makṣikā* (fly) and *maśaka* (mosquito). 7

Oblation prepared from ant-infected rice, and milk obtained from *Uṣṭrikā* (a female camel), *baḍavā* (a female horse), *arvāṇi* (a bawd), and *meṣa* (a sheep). 8

Milk procured from a woman and a cow who have lost the offspring; remains of milk sucked by another issue and the milk of a cow in pollution. 9

Ghee or curd not baked in fire or things thrown by a crow, *silīndhra* (mushroom), *hiṅgu (Asa Foetida)* and *nirmālya* (offerings to the deities made on the previous day). These are the causes of pollution for the fire. 10

A householder should save the domestic fire from these lesser types of things which pollute a fire and if by some reason such pollution occurs he should resort to expiatory rites. 11

Other things which cause pollution to the domestic fire include, *ghṛtācikā* (the sacrificial ladle with which the ghee is taken up, poured out), *Vamrī* (little ant), *makṣikā* (a fly, bee), *nīlamakṣikā* (a kind of blue fly or bee), *yūkā* (louse) swarming in bedsheet and hair and *ghuṇā* (a particular worm). 12

Also similar insects and flies that try swarm the rice ball, firebrand, tiny thorns, *Vātūla* (gale) and *makkuṇa* (*makvaṇa*, a bug). 13

Sweat oozing from a cloth that is worn, saliva, argument made out of context of learning, and crossing over by foot (are also pollutants of sacred fire). 14

Also the excrements of rats, contact with mouse etc., cause pollution and the sacred fire should be protected from these and any lapse will invite expiatory rites. 15

But tears, discharges from ears, nose, eyes, nails contact with the excrements of cats and dead insects do not cause pollution (to fire). 16

Similar is the case with the left-overs of *Brāhmins* coming into contact with the sacrificial pit since they do not cause pollution as far as a householder is concerned. 17

If by any chance there occurs any pollution accidentally or by omission expiation as described in the section dealing with it should be carried out. 18

(Fire is to be protected from) a *Śūdra* who cooks dry or fresh fruit mixed with water along with oil and the left-overs there in. 19

Food cooked in water which is not sour, and that which has been prepared overnight should not be permitted to be put into the sacrificial pit to pollute the fire. 20

There again an omission in this necessitates expiation. Further the contact with jackals, frogs, hogs and cocks causes pollution. 21

In case a monkey happens to touch the fire it causes damage to the house, proper expiatory rites are needed. 22

So also the touch of a dead *Śūdra* and the contact with the house of a *Caṇḍāla* or one who is of a lower caste due to some reason, expiation is needed. 23

Other pollutants include *sūtikā* (woman recent fly delivered), *dāhaka* (the torcher of a cremation ground), *udakī* (one who is in her periods), *khara* (an ass), blood, flesh, bone, excrements, urine, semen and marrow of bone. 24

Fire is to be protected also from the touch of foul smelling water so that it is not extinguished and in case of loss *Sthālīpāka* may be performed as expiation. 25

The rite called *Pavamāneṣṭi* has to be performed in case of pollution caused by the touch of corpse, or pollution due to delivery. Further a householder should protect the domestic fire from strangers. 26

Thus the second quarter of the seventh chapter comes to an end.

QUARTER-3

[Pollution of fire]

A *Śūdra*, a low caste man and a washerman should remain six feet away from the sacred fire so as not to pollute it. But if the *Śūdra* is a household servant assisting the master, he may remain at a distance of three feet. 1

A woman in her periods should remain twelve feet away, a newly delivered lady at a distance of eighteen feet. 2

One who has burnt a corpse should keep a distance of twenty four feet. A carpenter, a metal worker, a goldsmith and a worker on bell-metal should remain double the distance mentioned earlier (= 48 feet). 3

A stone worker and trader of liquor should keep the same distance as above (= 48 feet). An outcaste, a low caste and a hunter should stand at a distance of thirty six feet away (from the fire). (*Śvapaca* = one who cooks dogs; a man of outcaste tribe; *Pulkasa* = of a despised mixed tribe; *Vyādha* = one who pierces or wounds, a hunter). 4

Others of low caste not mentioned here should keep away sixty four feet, according to some authorites and they maintain that the outcastes in general should follow this rule. 5

The rules regarding the distance is applicable to these castes with regard to the proximity of *Brāhmin* and not specifically to the domestic fire alone. 6

Those who do not follow the rules regarding pollution should not touch the domestic fire and in such a situation should perform expiation. 7

By contact with a polluted *Brāhmin* who has to bathe himself for purification, the fire gets polluted and should always be kept with scrupulous care. 8

The contact of a *Śūdra*, though he is not polluted by any action, itself necessitates the purification of the domestic fire and in the event, it needs expiatory rites. 9

Even though a *Brāhmin* by birth, those who have the right to study the Vedas, should not be allowed to have contact with the sacred fire, since it requires expiations. 10

A *Brāhmin* before his investiture with the sacred thread should not touch the fire since it will cause pollution. Those who take the fire in some vessel for transportation also cause pollution. 11

In transporting the fire by a country boat the fire should be put in a vessel which itself should be kept inside two other larger vessels so that a *Śūdra* can steer the canoe without causing pollution. 12

Sacred fire will cease to be so in case it is touched by one who is in a period of pollution (caused by the death of relative etc.), in case that person is not separated from the family taking his share. But in the case of the one belonging to the second category, the fire can be restored by expiatory rites. 13

Later the expiation for the touch of a newly delivered woman will be explained. One who has excreted should not touch the fire before he purifies himself by washing his private parts. 14

Hence fire should be saved from such people as also from children for which there are rites of expiation. A three-year-old boy gets polluted by the touch of a woman in her periods. 15

In case such a boy touches the fire as also one who is five-year-old comes into contact with sacred fire, the purity is lost. 16

The contact of the sacred fire with a *Śūdra* lady also detroys purity. In case the touch is of a child, expiation is enough to restore the purity. 17

Since a maiden is eligible for meditation and offering oblation, her touch with the fire is not prohibited. Here I have given only a brief account of the causes of pollution to sacred fire. 18

In the section for expiatory rites these will be discussed with their relative merits. Some of these pollutions could be removed by the offering of samit in the fire; and some others by pouring ladleful of ghee. 19

According another view both these may not be enough, but only a *Pūrṇāhuti* - a complete ritual of offering of oblation in fire, is needed in this connection. Yet others hold the view that the pollution could be removed only by performing *Pavamāna* sacrifice and *Sthālīpāka* rites. 20

Some are of the view that the above mentioned two rites (*Pavamāna* and *Sthālīpāka*) alone are capable of purifying the fire polluted by different causes. The comparative merit of the blemishes could be known only by the statements of *Dharmaśāstras* - texts on customs. 21

In performing expiations the practice prevalent in the locality may also be taken into account. But it is preferable to take care not to get polluted and then to have remedial measures. 22

This care is of the first priority especially since such blemishes are likely to hamper the prosperity and hence protection of the domestic fire is of utmost importance. 23

Thus the means of protection of the domestic fire of the householder are narrated, but to give details on them is not simply possible. 24

Still most of them are being narrated in later parts so that even weak minded people could have a general idea. 25

Thus the third quarter of the seventh chapter comes to an end.

QUARTER-4

[Looking after the wife]

The householder should narrate stories from *Purāṇas* to his wife every now and then to prevent her mind from wandering into mischievous thoughts. 1

A wife should go out only in the company of maidservants and that too carryng an umbrella as a screen to conceal her. If she is to go a long distance then male servants who are reliable and senior in age should accompany her. 2

She should not wear any clothes other than the white ones which are procured from afar, and should wear on her hands bangles made of bell-metal producing good sounds. 3

Or she may even wear bangles made of silver but not golden ones. Wearing studs on the nose and braiding the hair are prohibited in addition to putting forehead marks. 4

A noble lady should not wear a belt over her loin-clothes (as girdle) though a ring-size ornament of gold is permitted on her ear-lobes. 5

One may permit one's wife to wear a thread of cotton on which a golden ring-like ornament is hung as pendant. A householder should not permit his wife to witness a battle, festival procession and enactment of dramas. 6

Moving about in a garden, engaging in singing, playing with balls, sporting in water, entering a bazaar and getting inside a royal gate (are to be prohibited). 7

Knowing the inclination of the wife, one should not permit her to move along the path frequented by *Mlecchas* (= foreigners, barbarians). 8

Wearing the rings on the toes of the feet, ankles, and crest-jewel are prohibited, as also the ornament of the forehead at the parting of hair. 9

Similar other ornaments should not be put on and when she is to attend an auspicious domestic rite she should braid the hair inwards into a plait. 10

There are the customs enjoined to the *Brāhmin* ladies which are equally applicalle to ladies of the subordinate castes also. 11

The householder should maintain his wife being not too cruel or too mild giving her no opportunity to deviate from the righteous path. 12

One should satisfy her desires according to one's ability without any grudge in matters like the collection of grain, oil, ghee, milk etc. 13

In matters like providing maid servants, food, drinks, dress and washing clothes she should be treated sumptuously both openly and by implication. 14

Opportunity should be provided for her to perform vows according to custom. A householder who maintains his wife on these lines would find happiness in domestic life. 15

A noble lady should not be permitted to lead a life of wanton woman since it will not lead to heaven and will lead to disgrace. It will end up in the destruction of the family and one should not give opportunity for that. 16

One should foresee one's wife getting opportunity to speak or converse with other men; further when her partner is interested in other girls it is natural for her to seek other companies. 17

Even a chaste wife will be having very strong carnal desires. Hence one should bestow one's attention solely on one's wife with proper care. 18

By fulfilling the desires of a wife one will not become the target of censure. The country in which *Brāhmin* ladies are not chaste will go to dogs. 19

A king who rules such a country will be a poor protector and will lead his people into blinding darkness. The world is strongly established in the chastity of women. 20

Those without a sharp intellect fail to see this noble truth which is eternal, especially in the land of Rāma (= Paraśurāma = Kerala) where the maintenance of chastity is of utmost inportance. 21

The son of Bhṛgu (= Paraśurāma) has ordained many a different traditions. One and all should adhere to these customs without being negligent. 22

[Thus the fourth quarter of the seventh chapter of the *Dharmaśāstra* of Śaṅkara named *Laghudharmaprakāśikā* comes to an end.]

Seventh chapter is concluded.

CHAPTER EIGHT

QUARTER-1

[*Smārtavicāra*, Trial by a Smārta Brāhmin]

When a doubt arises regarding the chastity of his wife, the householder shall meet his relatives in the company of the preceptor. 1

He should inform them of his doubt and bring to his house five or six persons of integrity, capability and ability to search for truth along with the preceptor. 2

Taking aside the truthful maidservants to a secluded spot they should be questioned by three of them to elicit further information regarding the doubt. 3

Once the doubt is ascertained by their words the wife in question should be kept in a fifth apartment [which is an additional room attached to a *Brāhmin*'s house which mostly consists of four rooms]. 4

Then along with the relatives the househoder should approach the king in his royal chamber and convey to him the doubt that has arisen. 5

The king should be requested to do the needful so as to remove the doubt in this regard and to protect the virtue of the land by appropriate means. 6

The king should send messengers to bring four learned *Mīmāṃsakas* (= well-versed scholars in *Dharmaśāstras*) and a *Smārta* (= *Brāhmin* lawyer) and send them to the house of the *Brāhmin*. 7

He should also send a *Brāhmin* as his representative presenting him with a shawl to serve as veil. Of them the *Mīmāṃsakas* should frame questions according to their wisdom. 8

They should inform the *Brāhmin* who is the royal representative and *Smārta* taking them aside. This should be outside the house where the woman in question is lodged in separation. 9

These witnesses to the revelation of the truth may also be located in a temple campus, praying to the sun, moon etc.; and meditating with penance. 10

Keeping the questions to be asked in mind the *Smārta* and the representative of the king should enter the house in question along with the householder. 11

The *Smārta* should remain in a spot screened by a wall and the girl is made to occupy a spot near the door step without seeing each other. Now he should ask her the questions which he had already made. 12

The *Brāhmin* representative should keep silence and sit there listening to the proceedings with rapt attention with the shawl covering his head. 13

At times when the questions are improper the wise one should put down the shawl on the ground to indicate his disapproval. 14

Seeing this the question of the *Mīmāṃsakas* should be reconstituted by the *Smārta* to please the representative. 15

Now the representative should again take hold of the shawl and put it back on his head. The answer given by the woman in trial may be assessed by both (the *Smārta* and the royal representative). 16

Once he is convinced the *Smārta* should convey to the *Mīmāṃsakas* and the representative of the king should act as previously. 17

This trial carried out with proper care should continue till the allegation or confession that are elicited to put an end to the alleged doubtful behaviour which is cleared either way. 18

In case she admits her fault in answer to the proper and just question then she may be asked face to face regarding the first person who violated her chastity. 19

Once his name is pronounced, then she be asked about the other persons involved till all those violators of modesty are implicated by her. 20

The time and place of the incident may be ascertained from her carefully and keeping these details in mind the fact may be reported. 21

The *Mīmāṃsaka* should state to the representative of the king sitting nearby about the persons involved saying that so and so is the first, so and so is the second etc., as admitted by her. 22

All the participants who have listened to her admission of guilt should proceed to the proximity of the king and report the entire proceedings. 23

Regarding the veracity of this reporting the representative of the king has nothing to state since his presence at this time is not required and only the *Mīmāṃsakas* are responsible. 24

Hence the royal representative shall remain there with his head covered by the shawl listening to the report of the *Smārta* with attention. 25

If the report of the *Smārta* is improper, the *Mīmāṃsakas* should remind him or they themselves may state the correct position. 26

Once the reporting to the king is over the royal representative should go out of the hall. Now the girl should be branded as an offender by establishing her guilt. 27

She should be excommunicated from her caste and may be settled in some part of the country to enable her to repent her guilt providing her with just enough means to subsist. 28

Even though she is excommunicated the king should not deny her means of existence, while the men named by her as violators of her modesty should be banished from the country. 29

The people referred to as *kālajās* (= born after the alleged loss of chastity) should be treated as belonging to a lower caste than the *Brāhmin* according to customs. The paramours of the girl whether her guilt is established or not, doubted or ascertained, may be treated as of lower caste. 30

When the woman is found to be guilty all those born of her paramour should also be excommunicated and thus these are uprooted from their family as they have brought scandal to the race. 31

The king should establish the virtues ordained by *varṇāśramadharma* - rules of castes and stages of life - by removing the tainted people from other families. But sometimes the examination of the maidservants may establish the baselessness of the allegation (against a woman). 32

In such cases the husband who raised baseless allegation against his wife should be made to perform expiations. In case the allegation is found true, then they should be banished from the house and caste by *udakaviccheda* (= dismissal preceded by pouring out of water). 33

Once the guilty ones are excommunicated and banished by the king, the householder should take part in a meal together with his relatives at a fixed time. 34

Thus the guilty people are banished by their relatives and the sins caused by their association are to be removed by expiatory rites. 35

It is after these rites that they share a common meal along with their relations and people of equal status and dignity. The expiations are for the blemishes of daily rituals and occasional rituals caused by the association of the guilty ones. For these, expiations are ordained by authorities. 36

Thus the first quarter of the eighth chapter comes to an end.

QUARTER-2

[Pollution to children]

It is the duty of the householder to see that the child is properly nurtured from the time of conception performing the necessary rites like *Puṃsavana* (the rite causing the birth of a male child) from time to time, since there is the possibility of harm to *garbha* (conception) and *bīja* (the semen). 1

If one fails to perform such rites at the proper time the rites enunciated hereafter should be initiated. For the twice-born such rites are capable of bringing glory and merit. 2

A child at the time of birth is verily a *Śūdra* and his *dvijatva* (the state of being a twice-born) is based on domestic rites. This is true to the son of a king who is in the stage of feeding on breast-milk. 3

A maidservant of the *Śūdra* caste should not be engaged to nurture the child with breast-milk since it will not be meritorious. Similarly a *Brāhmin* lady polluted by the touch of a *Śūdra* woman should not feed the child with breast-milk. 4

If she gives it before purifying herself with a bath the boy would loose his holy eminence. But a *Śūdra* woman who attends on a *Brāhmin* lady in the labour room is pure and her touch would not cause pollution. 5

Cloth brought by a washerwoman is pure and would not cause pollution by touch. A non - *Śūdra* woman should not give breast-milk to the child when she is in a polluted stage. 6

When the mother has breast-milk it is not proper to engage others for feeding the child. When one is polluted by the touch of a low caste feeding the child before taking a bath is not auspicious and as such should be prevented. 7

Up to the twelfth month a child could be purified by sprinkling water on his body for such a boy the touch of a *Śūdra* would not cause impurity. 8

There is no harm in a *Śūdrā* lady touching the thread of girdle, and cord with gold pendant worn on the neck and the sandal paste applied on the forehead of a child in the state of sucking breast-milk. 9

A woman who feeds a child with breast milk is considered pure as also an woman in her periods who feeds the child. Their touch would not cause impurity to a boy before he attains the age of four. 10

A householder should not feed the child with food which is left-over, balance of oblation to manes, balance left by a lady, prepared on the previous day and containing *Asa Foetida*. 11

After the child's first shaving of the head he should be made to bathe if touched by a *Śūdra* lady and on no account he should be given food by a *Śūdrā*. 12

One should initiate the boy to letters at the proper time, so that he would be polite and well behaved and this needs proper attention. 13

This rule is generally applicable to daughters also and for details one has to peruse the detailed text on custom by Bhārgava. 14

One may be dispensed with for the sake of the family; for the benefit of many two may be discarded; for the sake of the house everything should be sacrificed and for self-protection even the house may be abandoned. 15

One should disown a teacher who refuses to impart proper knowledge, a disciple who is indifferent to studies, a cow which ceases to give milk and a king who does not afford protection. 16

A learned householder who wants self-protection should not tolerate servants who try to impose upon and a wife who speaks against his wishes. 17

One who is bent on performing the domestic ritual enjoined to be initiated day by day should desist from optional rites. 18

Performance of rites prescribed for a fortnight, month, year etc., is a must and one should adhere to these at any cost. 19

One should carefully and willfully desist from doing what is prohibited, one should derive satisfaction from rites which one has already initiated, and one should desire for anything that is ordinary. 20

These are ejoined for the self-protection of a *Brāhmin* householder and thus adhering to these he should find pleasure. 21

What exactly is the final goal in this world or in the other, that alone should be sought for. But one should not have attachment in this respect. 22

Thus the second quarter of the eighth chapter comes to an end.

QUARTER-3

[General duties of a householder]

At the beginning of every rite *Gaṇādhipa,* the lord of obstacles, should be propitiated by the householder along with divine mothers. 1

The divine mothers who preside over the world are - *Gaurī, Padmā, Śacī, Medhā, Sāvitrī, Vijayā, Jayā, Devasenā, Svadhā* and *Svāhā.* 2

The worship of *Sālagrāma* stone, the recitation of *Gītā* and chanting of *Viṣṇusahasranāma* must be performed every day. 3

On the eleventh day of the fortnight (*Ekādaśī*) the householder should observe a fast and in this regard the day is to be calculated from the sunrise. 4

Some calculate the day from *Aruṇodaya* (= break of the day, dawn), but without the contact of the *daśamī* (= tenth of the fortnight). Similarly in the month of *Siṃha* (= August-September) the *aṣṭamī* (the eighth of the fortnight) of the dark half may be observed by remaining on fast. 5

Caturdaśī (The fourteenth of the dark half) of the month of *Māgha* (= January-February) and similar other days, in addition to the above mentioned three days may be spent on fast. 6

These fasts are to be undertaken without any desire for favourable results and hence they are compulsory. In the day of the *śrāddha* (= giving oblations to manes) the observance of fast could not be done since the observer has to partake in the meals. 7

The invitee for the *Śrāddha* also has to forgo the fast especially on the *Vaiṣṇavī* and *Śaivī* days, otherwise they need not observe the fast. 8

Those who are not enjoined to partake in the meals on the *Śrāddha* day could undergo the fast since it is compulsory. 9

For those who have no religious prohibition in partaking the meals in a *Śrāddha,* there is no objection in eating the food of a limited quantity as required and no more throughout the day. 10

Thereafter they may fast for the remaining part of the day so that there would not be any harm. But those who are invited may eat as they like. 11

These people should not eat any more during the day and next morning should take a bath and perform expiations for the infringement of the vow. 12

Those who eat on *Śrāddha* day and after the bath in the next morning should bestow proper care in matters of religious custom. On the *Ekādaśī* day rice should not be offered as oblation in fire. 13

But in Kerala it is not so. God of fire, gods, manes, and invitees to *Śrāddhas* are not bound by the fast on that day. 14

Thus the third quarter of the eighth chapter comes to an end.

QUARTER-4

[Optional rites]

One should avoid optional rites which ensure special benefits with care, or one may perform these just as in the case of daily rituals following the customary rites. 1

Whatever vow is desired to be performed by the wife, the householder should assist her as partner on all such occasions. 2

If a woman performs certain fasts while her husband is alive she would reduce the longevity of the husband and at last would herself reach terrible hell. 3

Hence a chaste lady should not perform a vow without the co-operation of the husband and the one who eats the left-over of the husband does not break the vow. 4

A woman should not persuade her husband to perform any rite to ensure favourable benefits. If at all a husband is thus prompted he should see that he does not care for the result. 5

Having led life on these lines and realising that old age has set in one should go to the forest after having produced sons by her. 6

Putting the wife under the care of his son, or adopted son or even entrusting her to the disciple one should proceed to the forest with a sense of complacency. 7

In the age of Kali it is not advisable to move to the forest along with the wife, especially in Kerala as is ordained by sage Bhārgava. 8

A celibate should retire to the forest once his youth is gone, but a householder need not do so unless he is in trouble, and this is the practice in Kerala. 9

A householder should continue to live in the house performing daily and optional rites or by performing special rites so that his sin is lost and his mind attains peace. 10

Once he is detached from worldly desires, and is anxious to be liberated he should move out from the household. Or he may even continue to live there spending the rest of his life wihout being despised. 11

If he is attached he may remain there himself performing rites which bring benefits. He could very well do the rites which are enforced for one who lives in the forest. 12

Thus the duties of the householder have been enunciated succinctly and the action to be performed in the three stages of life have also been noted. 13

Hereafter the duties of a *Vanastha* (= one who lives in the forest) and those of the mendicants will be enunciated briefly, but not in details. 14

[Thus the fourth quarter of the eighth chapter of the *Dharmaśāstra* of Śaṅkara named *Laghudharmaprakāśikā* comes to an end.]

Eighth chapter is concluded.

CHAPTER NINE

QUARTER-1

[Rules regarding *Vānaprastha*, the anchorite]

Those who live in the forest should take a dip in the water three times a day. He should not cut his nails or hair and eat only grains produced in the forest. 1

He should use the same materials for sacrificial oblation, oblation to manes and for serving the guests. Vegetables, roots and fruits are thus used by him. 2

One's own food should be served in all these respects and among the wild food items grains of *Nīvāra* (= rice produced without cultivation; wild rice) may be used. 3

A *Brāhmin* taking to life in forest should reduce his meals from once in four days, once in eight days and once in fifteen days and so on. 4

And when he is in a vow the meals would be once in a fortnight or once in a month. In summer he should be exposed to the sun and in rainy season he should remain out of his dwelling. 5

In winter he should remain immersed in water up to his neck and spend the day. If one is unable to do this due to old age other means are to be adopted. 6

In such cases death is preferred by jumping down the hill-top, by entering fire, by plunging into the depth of a river or lake. When he has acquired yogic power he may leave his body resorting to that power. 7

Or he may proceed to some other place, or burn himslef in yogic fire or may even go to the northern quarters after renouncing all actions. 8

Remaining there with purified mind he should attain the end by yogic practices. He should gain control over the ancillaries of the Yoga (like *yama*, *niyama* etc.) and remain calm. 9

A *Vanastha* (= living in forest) who is engaged in learning all the while

finds happiness in the next world. There is no better path than Yoga for one who is desirous of the other world after death. 10

As a well lit fire eugulfs both dry and drenched wood, there is no better means to destroy the sin. 11

Yoga well practised breaks the ropes of attachments. It is like a clod of mud dissolving in the great depth of river. 12

As noted above the clod of mud which is a bundle of attachment is dissolved in the water of Yoga. This is what is called *Parameṣṭhitva* (= the state of being the foremost) which is found in *Parameṣṭhin* (= *Brahman*). 13

This itself is *Viṣṇutva* (= preservation of the world) in *Viṣṇu* and *Rudratva* (= destruction) in *Rudra*. All this is due to Yoga, and there is nothing that is not possible to attain by it. 14

What is gained by Yoga could not be procured by anything else. One should practice Yoga by learning and by Yoga one should get proficiency in learning (both being mutually dependant). 15

Thus an ascetic should spend his days by learning and by practising Yoga. It has been proclaimed by me that Yoga is just the control of the sense organs. And in terms like *Yogaśikhā* the word Yoga is used in this sense. 16

Thus the first quarter of the ninth chapter comes to an end.

QUARTER-2

[Rules for the yogic practice]

Yama, *Niyama*, *Āsana*, *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā* and *Dhyāna* are the ancillaries of Yoga. 1

With the addition of *Samādhi*, these form the eight constituent parts of Yoga. According to another view there are only six beginning with *Āsana* in the above mentioned list. 2

Yama and *Niyama* are found enumerated in other contexts also. *Yama* is self-restraint, non-violence etc., while *Niyama* is the practice of vows like visiting holy ghats etc. 3

Āsana sitting in a peculiar posture for long and it is of several modes like *siddhāsana* etc. which are referred to by several synonyms. 4

Āsana is the posture which enables one to hold the body straight for meditation and without movement. 5

This has gained much popularity and nothing else. *Prāṇasaṃyamana* is the control of vital airs. 6

Pratyāhāra is the withdrawal of the senses from the external objects. *Samādhi* is intense contemplation of any particular object so as to identify the contemplator with the object meditated upon. 7

If an ascetic practices *Yama* and *Niyama* constantly he could think of moving ahead through the Yogic way without hindrance. 8

One should sit with his body straight without moving the limbs like body, head, neck etc., for half a *muhūrta* (24 minutes) or one *muhūrta* (48 minutes) or more than that. 9

This period can be extended by practice for half a *yāma* (one and a half hour) or a full *yāma* (period of three hours) gradually increasing the period of time. 10

One could remain in the same pose for a *yāma* without movement then one could ascertain that one is proficient in that pose. 11

Thus having secured practice of the posture one should try to control the vital airs otherwise the air would flow away slowly even though it is restrained. 12

Without the control of vital airs one could not hold the mind and the distraction of mind would cause impediment to Yoga. Hence one who is desirous of practising Yoga should be interested in the control of the mind. 13

Other impediments include effort to acquire magic powers, bad companies of rogues, zest for wealth and women. 14

Once the state of *kuṃbhaka* (stopping the breath by shutting the mouth and closing the nostrils with the fingers of the right hand) is attained there is nothing that is impossible in the earth, heaven or in any other world. 15

Hence an ascetic should try utmost to practise *kuṃbhaka*. One should remain for long holding the vital airs by *kuṃbhaka*. 16

Now one's body would perspire and it requires massaging. When the control of air is for a longer time the body would tremble. 17

Through sitting in a particular pose one's body would tremble causing no pain and further control of vital air would cause one to leap ahead like a frog. 18

Again practising the control of vital airs for a longer period the ascetic would remain in the air without changing the posture. 19

Then he would acquire superhuman powers (like remaining in the air) but he should not exhibit these even though he is repeatedly requested. 20

His urination, excrement and sleep would be considerably reduced and he could control vital airs to a great extent. 21

By this control of air he would acquire a power called *Parvatasiddhi* which gives him extraordinary prowess and strength. 22

By this power the could destroy by a single blow an elephant, a *gavaya* (= a species of ox), a tiger or a lion. 23

His appearances would be captivating to the three worlds and celestials like Urvaśī and others would desire for his union. 24

If he indulges in sex he would lose his prowess and virility. Hence he should necessarily avoid union with women for his own sake. 25

In case there is any lapse in the control of airs, he should chant *praṇava* (the *oṃkāra*) with prolonged timing. 26

This much alone is prescribed for the removal of sin on the part of the yogin and the authorities consider this as sufficient. 27

Brahman, the highest truth is this *praṇava* syllable which is imperishable and once it is known one would get whatever is desired for. 28

This abode is great and ultimate and once it is realised one would reach the *Brahmaloka* (the world of *Brahman*). 29

Hence the learned one who chants *praṇava* with utmost attention would attain merit properly losing his accumulated sin. 30

Thus the second quarter of the ninth chapter comes to an end.

QUARTER-3

[Attainment of Yoga]

By the chanting of *Praṇava* an ascetic would ward off impediments and reach the *Ghaṭāvasthā* - the state of suspending the breath as a religious austerity. 1

The *Ghaṭāvasthā* is that in which *Prāṇa*, *Apāna*, mind, intellect, individual soul and Supreme soul are identified as one and the same. 2

One should withdraw the sense organs from their objects into the self and should be engaged only when it is necessary to comprehend an object. 3

Whatever is seen by the eyes, heard by the ears and smelt by the nose 4

and tasted by the tongue and touched by the body should be conceived as *Brahman*. This should be the conception day by day and for a period of the *yāma* (= three hours). 5

A Yogin should spend some time practising *kuṃbhaka* and thus he will attain the power of mind. 6

One who is thus proficient in hearing from a distance would traverse that distance, see even far off objects and assume forms to his will and pleasure. 7

He could remain invisible to others and thus move about freely and by the smearing of his urine and excrement even iron will be transformed into gold. 8

Due to constant training one could become bird-like being capable of traversing the sky. Now the wise one should try to attain Yoga. 9

Such superhuman powers are often hindrances to the attainment of Yoga and hence one should not aim to attain such capabilities which are insignificant compared to Yoga. 10

Such attainments keep the Yoga far away and beyond reach and hence one should not aspire for them. Day and night one should remain vigilant without showing off his powers. 11

Day by day one should perform his duties occupying a secluded place. To the onlookers such a person will appear as naive and foolish. 12

Or one may appear as dumb, while his own disciples would always be pleading and pestering him for their self-aggrandisement. 13

The disciples would be pampering him with hospitality and one should see through their aim to attain their wishes by such entreaties to generate compassion and affection. 14

If one is to succumb to their entreaties one would be forgetting one's own aim. Hence remembering the advice of the preceptor one should constantly practice Yoga. 15

Due to the constant practice one would reach the state called *Ghaṭāvasthā* which enables the ascetic to obtain superhuman powers. This would not be possible without constant practice and not attainable by simple efforts. 16

Hence one who wants to attain Yoga should constantly practice the methods and one who is at it earnestly is to get favourable results. 17

Such a man who seriously engages himself in this would reach the state called *Paricayāvasthā* - a state beyond the reach of an ordinary anchorite. In this the control of vital airs becomes easy. 18

Herein the vital air and internal fire enter *suṣumnā* and mind respectively. (*Suṣumnā* = the artery or vein of the body lying between those called *Iḍā* and *Piṅgalā* and supposed to be one of the passages for the breath or spirit). 19

At this stage one should practice *dhāraṇāpañcaka* (= subsisting only by the five elements) since the mind is in his control. The part of the body from foot to knee is conceived as the location of the earth. 20

The form of earth which is *caturaśra* (square) and is of yellow colour is represented by the mythical letter "la". The vital airs should be conceived as occupying the place of earth. 21

The wise one should then meditate upon a god of god with four faces and four hands and remain meditating on that form for five hours. 22

Such a person would win over the earth and escape death. From the knee up to the anus is the place for the element 'water'. 23

The form of water is like a crescent and having the mystical letter 'pa' as *bīja* (= mystical letter forming the essential part of the *mantra* of a deity). Its colour is white and the vital air is to be conceived there along with the *bīja*. 24

There the lord *Nārāyaṇa* with four hands a brilliant crown, pure dress and whiteness of the moon and of the conch-shell, is to be conceived. 25

Placing the mind in that form one should remain for five hours by which one would be freed of his sins and victory over water. 26

Thereafter one would not die due to drowning in water. From the anus to the heart, in the place for 'fire'. 27

Its shape is triangular and the *bījākṣara* is "raṃ". The ascetic should place the vital air in this part along with the mystical *bījākṣara*. 28

Then he should diligently meditate upon *Rudra* having three eyes, body smeared with ashes and appearing like the rising sun with a pleasing look. 29

Placing the mind thereupon he should spend five hours and then he would win over the element of fire and thereby ensure that he would not die due to fire. 30

Even if he falls into a pit of fire, he would not burn to death. The wise say that the place of 'air' is between the heart and the upper part of the nose. 31

The shape of the 'air' is supposed to be of six-angles (hexagonal), colour is black and the *bījākṣara*, is '*yaṃ*'. The ascetic should lead fire to the place of air. 32

There he should conceive the god as omniscient, and *Viśvatomukha* (facing all sides: one whose face is turned everywhere) and meditate upon him for five hours. 33

This will ensure victory over air and one would not die due to causes based on air. The place for *ākāśa* (ether) is between the centre of the eyebrows and the top of the forehead. 34

The shape is round with smoky colour and the *bījākṣara* is conceived as "haṃ" One should lead fire to the place of ether with the *bījākṣara* of the same element. 35

There the ascetic meditates upon the god *Sadāśiva* (the prosperous one) in the shape of *bindu* (the mystical dot called *anusvāra* put over a letter) conceived as the ultimate *Brahman* blazing forth as crystal clear effulgence. 36

The god to be worshipped is gentle, possessed of five faces, having a

brilliant cresent on the forehead, decked with many shining ornaments, having ten hands and three eyes. 37

Further he possesses many weapons, bent on giving boon, root-cause of all and himself has no origin, shares the body with *Umā* (= *Pārvatī* in the *Ardhanārīśvara* form) and in this form of god one should fix the mind. 38

Then one should spend five hours so that he would win over ether and thereafter he would have no fear of death from ether. 39

Further he would possess the power to traverse the sky. Thus an ascetic who practises such *Pañcadhāraṇā* (subsisting by the five elements, viz. earth, air, fire, water and *ākāśa*, ether) could court death at his own will (and not by the changes or effects of the five natural elements). 40

He the great one would not perish even at the time of the *Pralaya* (dissolution) of *Parameṣṭhin* (*Brahman*, called *Brahmapralaya* - which occurs at the end every 100 years of *Brahman* and in which even *Brahman* himself is swallowed up). This is the *siddhāvasthā* (the state of attainment) of one who takes to forest to lead the life of a *Vānaprastha* (forester). 41

Having obtained this state sages dwell in holy forest region. Hence a *Brāhmin* living in a forest should rise to obtain this stage. For this he should find out a region in the slopes of some holy mountain and locate a cave which is naturally formed. 42

Thus the third quarter of the ninth chapter comes to an end.

QUARTER-4

[The other benefits of Yoga]

The ascetic who has controlled the vital air, up to the place of ether should practice meditation upon the god dear to him. 1

This is called the meditation with attribute which results in the benefit of (eight kinds of) properties like *Aṇimā* (power to become as small as an atom). By meditating upon God without attributes one acquires profound contemplation. 2

By contemplation the ascetic realises the equality of individual soul and Supreme Soul and as such he could traverse anywhere according to his will. 3

Or he could very well leave back his body and merge into the Supreme Being or he could reach the heavenly world and enjoy happiness keeping his own body. 4

Whatever an ascetic desires for, he could achieve it by practising Yoga and for the one living in a forest this is the principal way of attainment. 5

If he could not achieve it, he may subsist on fruits and roots and he could not do even this much, the only way out for him is to court death according to sage Bhṛgu. 6

Even the one who is capable of controlling the vital air could turn to ascetic order for attaining liberation. With sharp intelligence he could gain control over the sense organ like ear. 7

A *Brāhmin* should attain liberation by realising the Supreme *Brahman.* The order of asceticism - (*Saṃnyāsa*) is prescribed only for Brāhmin and not for kings (*Kṣatriyas*) and *Vaiśyas*. 8

That too is prohibited in the land of Bhārgava (Kerala) in the age of Kali. Non-*Brāhmins* should please the *Brāhmin* ascetic by worshipping him. 9

They should help the *Brāhmin* in the performance of vows like *cāturmāsya* (a sacrifice performed every four months; i.e. at the beginning of *Kārtika*, *Phālguna* and *Āṣāḍha*) according to their ability or resources. Further they may engage in chanting the names of the god, attending on *Brāhmin* and visiting holy ghats. 10

The wise one should spend his life by worshipping the god in *Mahākṣetras* (= major temples of Kerala). This human body is transient and not easily attainable. 11

To be born in the country of *Rāma* (i.e. Kerala) is indeed a rare privilege and this land is characterised as the place where the noble customs and practices are of a high order. 12

No wise man would waste such a rare life having been born in Kerala, by running after sensual inclinations forgetting his own merit. 13

None would plunge the souls by receiving gifts from others and being influenced by prostitutes forgetting the daily rituals in the morning and evening. 14

This would pull him down from the path leading to liberation. Hence utmost care should be taken in these matters. 15

[Thus the fourth quarter of the ninth chapter of the *Dharmaśāstra* of Śaṅkara named *Lagudharmaprakāśikā* comes to an end.]

Ninth chapter is conluded.

CHAPTER TEN

QUARTER-1

[Rules of the ascetic order]

If a *Brāhmin* wishes to attain liberation after expiating the sins by pacification, self-restraint and detachment he should embrace the order of an anchorite. 1

Before performing the sacrificial rituals in this connection he should obtain the permission from his kinsmen like mother, father, wife, sons and other close relatives. 2

He should perform a sacrifice called *Vaiśvānareṣṭi* in which he should give away his wealth as gift and light the *Āhavanīya* fire and control the five vital airs (like *Prāṇa*, *Apāna*, *Samāna*, *Vyāna* and *Udāna*). 3

Then he should cut off the tuft and shave the head, break the sacred thread and look at the face of the son, chanting that 'you are Brahman' and 'you are the sacrificial ritual'. 4

Again realising oneself on these and contemplating on these lines he should set out towards east or west without looking at anybody's face. 5

Holding palm as a vessel to collect alms he should seek enough food to maintain himself as though it were medicine to sustain oneself, from all castes. 6

He should get alms as and when it should not be enough to increase his body (fat). During the course of his move he may live for a day in a village and up to five days in a city. 7

Or he may spend four months either in a village or township (as becomes necessary in performing the *cāturmāsya*). He may live in a maiden's apartment or under the shade of a tree. 8

Or he may live on the banks of a river and hold a staff having a curved joint. He should wear only a saffron coloured loin cloth and a *Kaṭisūtra* (waistband) and nothing else unless in an exigency. 9

He should tread carefully after looking at the ground and drink only purified water using cloth as a sieve. He should speak only the truth and eat only food collected as alms. 10

He should move about holding the staff, take bath in the early morning and act only after deliberation. He should not desire for death or long for existence. 11

He should be free from ego, should not belittle others and avoid excessive conversation. Further he should avoid permanent residence at a spot. 12

He should always have control over speech and speak only in exigencies. He should maintain equal feeling towards one who cuts his arms with a sword or applies sandal pastes over them. 13

In both cases he should not hold enmity to the former or affection to the latter. He should always maintain control over the vital airs practising restraint and meditation. 14

He should realise that everything from a worm to the *Brahman* himself are perishable and that his body is impure in its nature and that it would be ugly once old age has set in. 15

One should foresee the troubles caused by physical, mental and accidental causes and realise that a being has to endure the states of being in the darkness, in the womb of the mother and in between urine and excrements. 16

One has to put up with life in those circumstances braving cold and heat as well as different kinds of pleasure and pain at the time of coming out of the womb of the mother. 17

For all beings that are born there is delusion in the childhood, dependence and wantonness in youth. 18

Due to the attachment of evil thoughts and sensual objects one would be condemned to the hell, where after enduring many punishments one gets birth among the animals. 19

One would consider all these and similar ones and there is no hope for better in all the three worlds. 20

Hence a mendicant should see things in the proper light and then he would realise that happiness is just a relative feeling. 21

Realising the transitoriness of worldly object one should not even look at a piece of crystal, since one would feel happiness or sorrow if one fails to obtain it. 22

Knowing this fact one should realise that detachment is real happiness. Women persist due to their wanton nature and a *Brāhmin* by joining the services of a king. 23

It is said that kings perish due to *Brahmadaṇḍa* (= by the curse of *Brāhmins*) and ascetics due to lust. Hence rejecting the reality of truth one should distinguish between right and wrong. 24

Realising that 'I am the Supreme Being' an ascetic should attain his liberation. These in short are the duties of the mendicant. 25

In the land of Rāma (= Kerala) there are certain peculiar features in this regard. One should not beg alms from all and sundry. If one in invited by *Brāhmins* of higher echelon one should accept the offer. 26

In the house of such people a mendicant should partake in meals, but he should take bath on touching a low caste person or when an outcaste approaches him beyond a particular distance. 27

After vomiting, sleeping during day-time and ejaculation of semen one should take bath. According to one's health bathing in morning, noon and evening is ordained. 28

A mendicant should move about along with an attendant sounding the conch and heralding his travel. He should always move on foot wherever he goes and that is the practice in Kerala according to Bhārgava. 29

He should have performed all domestic rites in his life, should be detached from all objects, and free from emotions like desire, envy and other means of existence. 30

A *Brāhmin* who is thus qualified alone should embrace the asceticism and not a *Brāhmin* of low status, or *Kṣatriya* or *Vaiśya*. 31

A mendicant could partake in the meals prepared by a *Brāhmin* of another group who sports a different type of tuft of hair, but not by others. He could eat the meals in such a household. 32

In all other respects the rules for asceticism are common and these are succinctly stated here. Whatever is meritorious in this regard will be dealt with hereafter. 33

Thus the first quarter of the tenth chapter comes to an end.

QUARTER-2

[Royal duties]

Now the royal duties are to be enunciated with more details than earlier. A king anointed on the throne should look after the subjects as his own sons. 1

He should prescribe proper rules for them and see that they follow the same since he is the protector of virtue. The king should live in a fertile locality full of vegetation and fit for grazing the cows. 2

The people of the locality should consist of three-forth *Brāhmins* and one-fourth having *Vaiśyas* and *Śūdras* put together. The weather should be even-not too cold or not too hot. Fortification by wealth, or man-made fort or by natural mounts should be made. 3

Fortification by way of forest, wild trees and mountains should be there. The king should engage *Grāmādhyakṣas* (chief of villages) and some *Daśādhyakṣas* (= chief of a unit of ten officers, for the sake of administration). 4

For the proper protection of virtues *Śatādhyakṣas* (chief of a hundred officers) and *Deśādhyakṣas* (officers of a region or district) who are virtuous should be engaged. By the activities of the *Grāmādhyakṣas* (village officers) the king should remove the troubles of the village. 5

If the village officers could not find solution to the problems, they should report the matter to *Daśādhyakṣa* (= chief of ten) and in case they too are unable to solve the issues then they are to be taken before the *Śatādhyakṣa* (chief of hundred). 6

When they too could not tackle the issue then *Deśādhyakṣas* (regional officers) are to look after them. With great effort the regional officers should find a solution to the troubles. 7

The king who desires to attain liberation should engage such dutiful officers especially in secret matters the confidants are to be enjoined while in matters of general virtue noble ones are to be put in charge. 8

In financial matters the officers should be shrewd and in military affairs they should be bold and brave. In tough situations mighty ones are needed while in dealing with dishonest people men of crooked intelligence should be engaged. 9

Eunuchs are to be put in charge of women and low class people have to tackle with base matters. In matters of giving gifts only those who are generous should be authorised and not the miserly ones. 10

A wise king should engage a scholar to look after the educational portfolio. Every year he shall collect one sixth of the produce from the people as tax. 11

In the case of ghee and honey the share of the king shall be one-fifth and in regard to unguents and incenses his share shall be one-fourth. As regards the products procured from mines one-third could be appropriated by the ruler. 12

In the case of liquor and flesh the royal share shall be half while in the case of treasure unearthed the king shall receive three-fourth of it. The right horn (tusk) of a dead elephant and nails and hide of a tiger are royal dues. 13

In the case of a *Camarī* (= Yak) the tail, and of *Kṛṣṇasāra* (the spotted deer) the two horns and hide are due to the king (when they die). He should appropriate the testicles of the musk-deer once they are dead. 14

Produces from creepers like pepper, the berrys of the *Rudrākṣa* (*Elaeocarpus Ganitrus*, its berry), *śāka* (potherb) and *Śitiśāka* (a kind of potherb, *Marsilia Dentata*) when they are dried could be claimed by the king. 15

One-sixteenth of timber from trees of strength (like Teak) is due to the king as his share, but he shall never appropriate even a part of the salt (produced by a labourer). 16

Among the things obtained from the sea the conch-shell with screw turned rightwards is due to the royalty. It is said that exemption of tax for *Brāhmin* is an auspicious thing. 17

A king who protects people without collecting tax from *Brāhmin's* would reach *Brāhmaloka* after death. Even in an emergency a king should not collect tax from them. 18

From the forest-living ascetics the king should receive one-sixth of the merit accrued which is imperishable. Similarly from the people who follow virtuous ways of life one-sixth of their merit may also be received. 19

Similarly if the people are sinners the king would also have to share their sins. If the king is of noble qualities the people will also be noble and if the king is prone to bad deeds the people would emulate them. 20

People emulate their rulers in their habits and behaviour. The king deserves one-tenth of the merchandise sold in his region. 21

The king shall collect half or one-fourth of the cost of things that are imported from outside as tax. This is called *śulka* (toll, customs duty). 22

If anyone passes the *Śulkasthāna* (place to collect tax) without paying the tax due to fraud or trickery his goods are liable to confiscation in its entirety. A king should always avoid efforts which are not approved by his people. 23

A king should annihilate those who cause regular trouble for people after much deliberation. Employing spies he should watch the happenings in his own country as well as in the neighbouring ones. 24

It is well said that kings watch people through the eyes that are spies. *Brāhmin* looks at things through the eyes which are the Vedas and cows recognise things through the smell. 25

Kings look at things through the eyes of their spies and not by their naked eyes. They should encourage good people and inflict punishment on the wicked. 26

Means like pacification etc., should be employed according to the situation and nature of the people. Similarly agreement etc., should be executed only in proper cases, one's own duty should not be neglected. 27

It is the duty of the king to look after the welfare of his subjects living abroad. He should protect all those who seek his help, especially cattle, *Brāhmins* etc. 28

In this he should try utmost and this itself is a great sacrificial ritual. 28½

Thus the second quarter of the tenth chapter comes to an end.

QUARTER-3

[Royal administration of justice]

The king should not be addicted to hunt but at the same time should not totally avoid it. For the protection of *Brāhmins* and forest dwelling people he has to do hunting. 1

Since the animals cause trouble to the above-mentioned people the king is enjoined with this duty though he should not kill a wild elephant but he should drive it away to some other region in the forest. 2

When he gets tired due to the hunt feeling hunger and thirst he need not take a bath before eating, but should purify himself by sprinkling water over his body. 3

The touch of a dog, proximity of an outcaste and uprooting of arrows struck by the enemy from the body do not cause much pollution (to the king). 4

The king does not get polluted by hunt according to the rules of Bhārgava and hence he may purify himself by the sprinkling of water when he is tired. 5

He should not be addicted to dice play nor should he be attached too much to women. Liquors should be avoided at all cost. Further he should avoid abusive language and cruel punishment. 6

He should not confiscate the wealth of his subjects. These seven items beginning with hunt (*mṛgayā*) are termed as the seven *Vyasanas* (addictions of a king). 7

The king who reverts from the seven addictions with care reaps much fame and even after death he will have reason to be happy. 8

In showing munificence the king should act as a rain cloud preserving water and raining only at the proper time and not otherwise. 9

On obtaining treasure from the earth, half of if may be given away to *Brāhmin* as gift, keeping the other half in the royal treasury. 10

If some one conceals the discovery of a treasure and fails to report the matter to the king and found out subsequently the whole of it should be confiscated. He should act as the protector of the wealth of children as well as destitute women with care. 11

If one is unable to protect his wealth the king should act as the protector

on request. If there is no owner for wealth and if it is of a non-*Brāhmin* the king should appropriate it as his own. 12

If the unclaimed wealth is of a *Brāhmin* it is called *Brahmasva*. The king should take it away, but hand it over to someone in the family. 13

When the wealth is obtained from a thief in the course of an investigation, half of it should be given to the owner after ascertaining his identity and the other half may be added to the state. 14

On the other hand if the theft is already reported and the thief is caught with the wealth intact the whole of it should be returned to the owner especially when the owner happens to be *Brāhmin*. 15

In case the ownership could not be ascertained for the wealth obtained from a thief the king is free to distribute it among the poor or to dump it into the deep sea. 16

Natural calamities should be prevented by performing rites like *Śānti* (= a rite to subdue it) and *Svastyayana* (= well-being). The troubles caused by the enemies should be warded off with the employment of political means. 17

The king should appoint a preceptor who is proficient in Vedas, *Smṛtis* and *Itihāsas* and belonging to a noble family. He should possess the qualities of asceticism and mental quietness. 18

He should choose men of quality, high birth, education, character etc., as his councillors and he should be obedient to their suggestion in all matters. 19

The king should personally look after the administration with the help of a learned *Brāhmin* or he may entrust such duties with a *Brāhmin*. 20

The royal councillors should be pure by birth and action. The king should behave equally with enemy and friend; should not be influenced by either and should avoid anger. 21

In all matters the king should be amenable to the advice of the councillors. He should worship gods, *Brāhmin* and noble men. 22

The king should respect elders, should not kill *Brāhmin* or others doing noble deeds, and he may bestow land on *Brāhmins*. 23

Prajāpati the creator has set apart a share to the *Brāhmins* in all matters and hence one should consider them as foremost in everything without fail. 24

The king should not take away from them any wealth that he himself has given, given to them by others, accrued to them by fate, obtained by them by natural means or inherited by them from family. 25

When the chief of the family is no more the wealth should be given to another member of the family and in case there is no relative left to inherit it then only the king is entitled to confiscate it to the state. 26

The inheritors of the family wealth are sons and others up to the servants of the house. In case none is there belonging to this category as inheritors the king shall be a receiver. 27

The wealth for which no heir is found immediately, should be kept apart for a period of three years with the hope of getting an inheritor and if nobody comes forward to claim it then it should be dumped into the seaport. 28

The king who administers the country protecting the rights of the *Brāhmins* is truly called a *Prajāpati* - the creator himself. 29

Thus the third quarter of the tenth chapter comes to an end.

QUARTER-4

[Self-protection of the king]

The king should take extreme care in self-protection since he is likely to have many enemies within and outside the country. 1

Only dependable people should be employed as cooks for preparing food and drinks and even though they are dependable one should consider them as enemies for obvious reasons. 2

Thus an enemy may become a friend and a friend may prove to be an enemy when it matters. This division into friend and enemy could not be distinguished even by gods. 3

Hence a wife may poison a husband and the son may harm his father. People are always intent on stealing the wealth of others. 4

If he cares for his own life then he should not trust anyone. Generally the king should live in a secluded and impenetrable strong house. 5

He should give audience to people if only it is absolutely necessary and

should have in his custody hymns, charms and jewels that could be used as antidote to poison. 6

He should have a pleasing disposition and should comfort the people with charming words and smiling face. He should not show an angry face even to a person condemned with capital punishment. 7

In dispensing justice the punishment should be according to the gravity of the offence. A second offence should not be condoned. Even a first crime which is serious warrants punishment. 8

A king should take action against those who fail to perform their duties. In his own country the punishment should be commensurate with the crime, but against an enemy the punishment should be tough. 9

A friend should not be deceived, and should be compassionate to *Brāhmins* showing patience, a king should inflict capital punishment upon serious and cruel culprits, though he may spare the life of a *Brāhmin*. 10

A *Brāhmin* who has committed a very serious crime should be banished from the country after branding him with marks of punishment. This is the punishment that should be meted out by the king. 11

If a *Brāhmin* commits a murder, he may be branded by a hot image of iron without a head on his forehead before banishing him from the country of his birth. 12

The images for branding differ according to crimes, and in case a *Brāhmin* drinks liquor the image is that of a pot, for committing theft it may be a dog's foot and for sexual relation with the wife of the elders it may be the image of an womb. 13

Whatever is going to be narrated later applies equally in connection with the expiations also. 14

These are in short the duties assigned to a king. By following them a king attains glory in the world and reaches heaven after death. 15

Thus the fourth quarter of the tenth chapter of the *Dharmaśāstra* of Śaṅkara named *Lagudharmaprakāśikā* comes to an end.

Tenth chapter is concluded.

CHAPTER ELEVEN

QUARTER-1

[The Duties of the *Vaiśyas*]

Royal duties have been narrated as above and now the duties of *Vaiśyas* are going to be narrated; which consist among others of commerce and rearing of cattles. 1

Also agriculture, education, giving of gifts and performance of sacrifices as has been mentioned earlier. A *Vaiśya* should always seek his livelihood by *satyānṛta* (= practice of truth and false, meaning commerce or trade). 2

He should avoid the sale of goods which are prohibited to be sold. Salt, leather, lac, sacred thread, and girdle (are prohibited). 3

As also *Sālagrāma* stone, flesh, honey, oil and red arsenic are the ten objects that should not be sold, according to the wise. 4

Others hold that there are five things that should not be sold, such as cattle, maiden, Vedas, cooked food and *Soma* juice. 5

In addition there are some more articles belonging to this group and Bhārgava has enumerated them to be one thousand and eight items. 6

Among these fifteen are important and they have been named in the previous lines. An annual profit of ten per cent is to be expected. 7

In a proper trade a ten per cent profit on the cost is allowed and this is called *Sāttvika*. In *Rājasa* the profit is one-fifth (twenty per cent) of the cost while anything more than that is classed under *Tāmasa*. 8

Among them one should avoid the *Tāmasa* type of profit and take recourse to the other two as is desired and if he is interested in only one category then he should accept *Sāttvika* as a principle. 9

One should not expect much profit from a *Brāhmin* though he may expect it from the king and in this respect it could be the one classed under *Rājasī* or *Tāmasī* in that order. 10

A *Vaiśya* could take profit from his counterpart in business and in the case of *Śūdra* the profit may be as one desires. For servants after charging profit one may give some kind of gift. 11

After milking the cow in the morning he should let them off for grazing after the calf had consumed the milk. The pastures should be free from dangers and shaded by trees having profuse foliage. 12

The ground should be devoid of animals that prey upon and full of grass and water. Once the cattle had consumed enough they should be driven back in a gentle manner. 13

In driving them back one should not beat them up due to anger. It is not proper to drag a cow by encircling the rope on its horns and to make it carry a heavy load on its back. 14

During the noon time of the summer season cows should be given enough rest. In other seasons also they may be rested when they show the signs of fatigue. 15

He who desires to increase the wealth of his cattle as well as his merit, should avoid churning of curd on the day of the back-moon. 16

One should plough the field using the cattle up to the noon not causing fatigue to them. This is subject to the time and region and thus one would not be at fault. 17

Ploughing is prohibited on the day of black-moon, on the day in which the transition of planets occurs, during the evening, at nighttime, on the fourteenth day of the dark half, on the birthday of the owner and on the gravelly place. 18

Ploughing should not be done during the period of eclipse, on the day when a tremour or earthquake occurs and on days like *Riktā* (= fourth, ninth and fourteenth days of a human fortnight) as also on similar occasions on which the practice is in vogue. 19

The field should be scraped with a pick-axe to remove gravels and ploughed properly using the cattle. After the work is over the cattle should be washed with profuse water. 20

Once they are taken to the cattle-shed they should be supplied with grass and other cattle-feeds. Everyday the urine and cowdung should be removed from the cowshed. 21

One should pamper one's servants by giving them clothes and oil for bath and enquire after the welfare of their family almost everyday. 22

Whenever they are in trouble they should be given proper assistance so that they would be indebted to their master. 23

Food is of many qualities and it sustains all creatures. It is dependent on agriculture and hence efforts should be made to increase the agricultural productivity. 24

Without the consideration of caste or creed all should strive for agricultural progress; *Brāhmins* could help by their penance; the king could assist by (protecting the vegetation) driving away wild animals. 25

A *Vaiśya* should strive on his own in this matter and *Śūdras* could render them proper assistance. Here the duty assigned to the *Vaiśya* caste is succinctly narrated with special reference. 26

Vaiśyas who maintain their duties like trade properly would get other profits also accrued from education and other activities. 27

Thus the first quarter of the eleventh chapter comes to an end.

QUARTER-2

[Duties of *Śūdras*]

Now the duties of *Śūdras* are to be stated succinctly. A *Śūdra* should be conscious of his duties and possessing the qualities of quietness, self-restraint, absence of greed etc. 1

He should attend on *Brāhmins* and earn his livelihood with what they provide in return. Thus he should maintain his own life, house, teacher and sons. 2

If that is not enough to maintain his family, he may engage himself in agricultural activities in the land of his *Brāhmin* master after getting permission. Further whenever the master requires his presence he should be available without fail. 3

He should not postpone the duties assigned to him that this much for today and this much for tomorrow. When a *Brāhmin* asks for his assistance he should leave back his own duties already begun. 4

But an action entrusted by the king should not be postponed for the sake of *Brāhmins*. But he may always postpone the work for a *Vaiśya* as though it were his own case. 5

He should always be obliged to the *Brāhmins* and as such please them by his action. A *Śūdra* should not use foul words to a *Brāhmin* even if he is insulted. 6

He should continue to tell them every now and then to excuse his faults. He is not expected to speak Sanskrit though he should be conversant with alphabets. 7

He should not learn Śāstras and should not listen to the Vedic words pronounced by others. He need not take his bath before sunrise, perform penance and chant *Mantras*. 8

He should perform *Pūrta* (acts of pious liberality like digging wells), give offerings to manes without the chanting of *Mantras* and remain not addicted to liquor or flesh. 9

He should not drink the milk of a red-cow, or *Pañcagavya* (the five products of cow put together: milk, curd, ghee, urine and cowdung). Over indulgence in sensual affairs is prohibited. 10

Whatever is prohibited by the *Brāhmin* every now and then should not be performed with utmost obedience. He should invariably revert himself without any argument. 11

But when he is prompted by *Brāhmin* to do something he should do it without questioning the necessity and with all attention. 12

The *Śūdras* and the *Brāhmins* who behave on these lines following their duties will acquire merit and reach ultimate status or position. 13

If a *Śūdra* finds it difficult to maintain his own duties, he may in contingency accept the profession of a carpenter and a weaver of mats. But he should not serve those who despise Vedas and behave badly. 14

If he is in dire straits to earn a living he may resort to the sale of salt and other articles and condiments except in dealing with flesh. 15

A *Śūdra* should not perform the vow of *Gaṇarātra* (taking a series of nights for the same), but instead he may give away gifts as expiations to avoid sins. 16

He should not wear a forehead-mark of the perpendicular type using the ashes prepared from the cowdung. Instead he may use the ashes procured from the kitchen of a *Brāhmin*'s house for purification. 17

He should not by himself read *Itihāsa* or *Purāṇa* and only listen to them recited by others. These are in general the rules laid down by the sages for them. 18

From the *Ṣaḍakṣaramantra* of Śiva (*Oṃ namaḥ śivāya*) he may omit the *Praṇava* (= *Oṃkāra*) and chant the rest having five letters. A *Śūdra* is not at fault if he chants the same without other requirements like *Nyāsa*. 19

Whatever is prescribed for him as a member of the caste, he should perform all of them. But what is objected to by noble people, he will have to avoid it even though he has begun to chant. 20

A *Śūdra* never knows by himself what is *dharma* or *adharma*. For him *Brāhmin* alone in the authority in this respect to give him instruction. 21

Due to changes of time the authorities change. This is applicable in respect to various regions. Hence public consensus should be ascertained in such matters. 22

After considering time, place etc., one should reject what is alien or foreign. Thus looking after the instructions of *Brāhmin* at every step, a *Śūdra* shall continue his life. 23

By following this principle a *Śūdra* is not at fault in this world but wins heaven after death. 23½

Thus the second quarter of eleventh chapter comes to an end.

QUARTER-3

[Customary observances like *Ahiṃsā*]

Brāhmins should not eat the flesh of animals that are not killed without proper religious rites of purification. Purified flesh of animals may be eaten as part of the Vedic rites. 1

One who kills animals without such purposes would inherit sins equal in number to the hair on the limbs of the animal so killed. 2

Since god has created the animals to be offered in sacrifice it is not a sin to kill them for that purpose and such killing is not considered as mere slaughter. 3

Though the killing of animals for the sake of wealth involves only a lesser sin, the eating of the meat except in a sacrifice is sinful. 4

It is said that the three things such as medicinal herbs, animals and plants consumed by the sacrificial fire would come up again in heaven. 5

Animals should be killed only for the sake of sacrifices and for offering of oblation to the manes, gods or guests. 6

Those who know the real import of the Vedas kill the animals for sacrifices and by which act they lead their souls to heaven along with those of the animals. 7

A *Brāhmin*, a king or a *Vaiśya* should not kill an animal in their houses or of preceptors or forest region, even in contigency without the proper ritualistic purposes. 8

A killing ordained by Vedas for the purpose of sacrifices is not considered as killing but an act necessitated by Vedas which make one to perform action for ritual. 9

He who kills animals which should not be slaughtered merely for the purpose of pleasure, is considered as a dead being even though technically he is a living being. This action will lead one from misery to further misery. 10

Capturing, killing and tormenting of animals are the three items that one should avoid completely and as a result he would find pleasure in this world as well as in the other after death. 11

He who keeps away from troubling others would attain what he attempts, desires or earns for. Everything accrues to him by abstaining from killing. 12

It is not possible to get flesh without killing an animal and the slaughter of animals deprives one of heaven. Hence one should avoid eating flesh. 13

Realising that flesh is procured by capturing and killing animals, one should be compassionate and revert from eating all kinds of flesh. 14

It is said that the slaughter of buffaloes evoke compassion and worry to gods and hence killing for sacrificial purposes also involves grief. 15

In case a *Brāhmin* happens to eat flesh inadevertently he would have to expiate the sin and if he is in the habit of eating flesh regularly then he would have to be thrown out of his community. 16

He who does not eat flesh of animals without Vedic sanction unlike a demon who is free to devour flesh at will, would certainly be attractive to the world and be free from diseases. 17

One who ropes in an animal, pulls it by the rope, prompts it to move forward by pricking at the back, instructs to kill, permits the slaughter, kills it, buys it and sells it (does harm to the animal). 18

As also one who cooks it, serves it and eats it are the eleven categories of people all of whom are termed killers of animals. 19

According to Bhārgava there is no position which is more sinful than nourishing one's flesh by eating the flesh of other animals for no reason. 20

Hence people of the Kerala region should not eat flesh unless it is the left-over of an oblation offered to sacrificial fire by *Brāhmin* in the Vedic ritual. 21

Unless there was the instruction of the Vedas regarding the sacrifice of animals the killing should have been avoided. Killing animals every year for sacrifices is done usually, But the merit accrued by such sacrifices involving slaughter of animals every year is equal to the merit of abstaining from eating flesh. 22

He who performs sacrifices annually and he who abstains from eating flesh reap the same quantity of merit. All should abstain from stealing wealth. Theft of gold causes degradation. 23

One should not cohabit with another's wife since it involves the sin of *Agamyāgamana* (= illicit intercourse with a woman) and is consequently degraded. Similarly one should not sexually exploit animals like cow (= intercourse with a cow) and sexual union with a prostitute also leads to degradation. 24

A *Brāhmin*, or a king or a *Vaiśya* should not have intercourse with a *Śūdra* woman. Such a relation during a single night will take three years to expiate the sin. 25

One who commits such a sin has to live on alms, chant *mantras* of expiation everyday for three years. But in the situation prevalent in Kerala, relation of this kind is permitted. 26

Bhārgava has permitted the *Brāhmin* who are celibates to maintain sexual relations with *Śūdra* women. But it is not seen elsewhere and it is not proper also in general. 27

Paraśurāṃa has prohibited *Snātakas* (celibates) from having sexual relation with women in general and especially with *Śūdra* women (as against such a misconception). 28

One should avoid sexual contact with women of higher and lower castes as well as women of the same *gotra* (= lineage) according the learned. 29

A *Brāhmin* who drinks liquor consciously would fall from his caste and become degraded, but when he happens to drink liquor unwillingly he has to perform expiations detailed hereafter. 30

Comraderie with an evil-minded person for a year is enough to transform one to his bad ways and hence one should always avoid contact with such persons. 31

Thus the third quarter of the eleventh chapter comes to an end.

QUARTER-4

[Food habits]

A *brahmacārin* living in the house of a teacher is free to eat as he likes. The food obtained there is sacred and equal to ambrosia. 1

A householder should partake only in the left-over after feeding gods, manes, people, servants, and *gṛhadevatā* (= the goddess of a house: a class of household deities). 2

A *Vanastha* (= forester, forest dwelling ascetic) should eat only wild food (leaves, fruits and roots) which are not unhusked using *ulūkhala* (= pounded in a mortar). He should chew the item with his teeth only or he should remain as feeding only on air. 3

An ascetic should eat only food procured as alms along with water. That itself is sacred for him and leading to *Brahman* (the Supreme Being). 4

Whatever is called food should not be eaten if it is impure even slightly. He should not eat food two hours preceding the eclipse. 5

After the eclipse is over he should take bath and eat food. If he is ignorant of the fact of *gobrāhmaṇoparāga* (= danger befalling cattle and *Brāhmin*) he may partake in food. 6

When the king or close relative is in danger one should not eat food; similarly eating is to be avoided during midnight, midnoon, when there is indigestion or in the junctures of the day. 7

One should not eat wearing wet clothes, remaining nude, standing near a window, in open places sitting upon the hams and sitting in a reclining position. 8

One should not eat remaining on the lap of another, nor lying down in a bed. It is improper to eat from a broken vessel. Eating the food holding it by the hand and putting it on the floor are to be avoided. Salt should not be served before one begins to eat food. 9

One should not eat while scolding children; should not eat alone, but not in the company of enemies. It is not proper to eat along with wife or sitting in a row if the members of the same are not noble. 10

Rice mixed with sesamum as well as curd should not be consumed at night and one should avoid drinking of milk at daytime. Further before offering oblations to manes one should not start on any action. 11

One should not eat the left-overs of others; ghee must be used for meals and food given by the wife with disregard should not be eaten. It is not proper to eat when many are watching, or outside the house. 12

One should not eat when there is a crowd around him and it is not proper to eat in a secluded and empty house. It is not proper to move about with heavy feet and to show too much of friendship with others. 13

Purity of custom and food is necessary for mental peace and only in such a mind the Supreme Being would appear. 14

Hence it is important that people should be careful in their customs and food habits; otherwise one will be moving from darkness to darkness and feel misery. 15

[Thus the fourth quarter of the eleventh chapter of the *Dharmaśāstra* of Śaṅkara named *Laghudharmaprakāśikā* comes to an end.]

Eleventh chapter is concluded.

CHAPTER TWELVE

QUARTER-1

[Proper Conduct]

He who has command over the words by the proper study of grammar and he who officiates over sacrificial rituals are said to be men of good conduct. They are called *Paṅktipāvanas* - doing honour to a social circle. 1

Such people should be given seat of honour at dinner parties since they purify by their presence the persons who sit along with them in the same row to dine. This is the code of conduct prescribed by Bhārgava for Keralites. 2

Hereafter I shall narrate succinctly the rules of proper conduct. One should not despise others if one desires for the well-being. 3

People such as one deficient in limbs (maimed), one who has more limbs than normal, ugly or deformed, low-born, dunce and those having diseases should not be derided. 4

One should not serve a low caste. A *Brāhmin* should not neglect his Vedic studies which are befitting to his caste, stage of life, age and family. 5

One should wear proper dress befitting his education, wealth, region, time etc., not to become despised. 6

One should always think of learning and its import and should not wear tattered clothes such as dirty clothes having holes, provided one has sufficient means of livelihood. 7

One should never say 'no' to anybody seeking help and should not learn *mlecchabhāṣā* (= foreign languages). One should not look at the excrement or self-reflection on oil or water. 8

One should not behold the angry face of his preceptor and one's own wife while she is taking her food. It is improper to look at a woman who is nude, in her periods or with misplaced clothes. 9

One should not reveal the private parts to others or see that of another. It is improper to look at the womb of a maiden and to see animals in copulation. 10

It is improper to put impure things into the fire or to cross the same or to warm the feet. Rubbing the feet with *kuśa* grass is also prohibited. 11

It is not proper to put one's foot on a bell-metal vessel and to touch one foot by the other. Breaking of mud balls is prohibited as also drawing on the earth. 12

Biting of nails and hairs and engaging in games like gambling should be avoided. Clothes or shoes used by others should not be worn. 13

The sacred-thread which is broken and made improperly should not be put on and giving remains of the sacrificial oblation to others is to be avoided. A *Śūdra* should not be given instruction. 14

One should not eat rice mixed with sesamum and it is improper to act as the religious preceptor of a *Śūdra*, Talking to women in thier periods and waking of these who are asleep are prohibited entirely. 15

It is not proper to report a cow grazing in another's compound or to drive it away. A calf drinking milk from the udder of the cow should not be drawn away and one should not live in a country where a *Śūdra* reigns. 16

Nor is it proper to live in a locality where there are many wicked people, absence of a good physician and scarcity of water. Indulging in purposeless activities, using obscene language and resorting to falsehood are improper. 17

One should not insult onself as also others by highlighting their weakness. Daily rituals should be performed scrupulously and one should not play with sharp weapons. 18

One should not needlessly touch one's sense organs (like eyes, nose, ear etc.) and the private parts of the body except for cleaning them. It is not advisable to do things even if otherwise sanctioned if the people of the locality object to them. 19

Performance of sacrifices and chanting of hymns are necessary to ward off evils on auspicious days like the day of the full-moon and on which planetary transition occurs. These are the rules of proper conduct stated in short avoiding details. 20

In the case of other matters the tradition set up by the noble may be followed as a guiding principle. 21

Thus the first quarter of the twelfth chapter comes to an end.

QUARTER-2

[Duties of women]

One who has control over the sense organs and desirous of virtue should follow scrupulously the customs ordained in the different scriptures and resorted to by noble people. 1

By following customs one gets longevity, desired ends, prosperity and gain which are permanent and overall victory over the period of Kali. 2

Even if one is devoid of good physical signs, by following the virtuous path with care and without envy one would certainly live for a hundred years. 3

Now we shall deal with certain duties of women separately. After getting up from the bed they wash themselves and wear fresh clothes. 4

Once again they should wash the five limbs (such as two hands, two legs and face) and engage themselves in the routines of the house such as dusting the house before sunrise using a broom. 5

The lady of the household should then churn the curd except on the days of black-moon, the day on which planetary transitions occur and the day prescribed for oblations to manes. 6

These three days should be avoided for the churning of curd. In case the churning takes place on the *Darśa* (= black-moon) day (it will harm the cattle). 7

Hearing the sound of churning the curd on the day of the transition of the planets the manes would curse the householder and his cattle which perish consequently. 8

If curd is churned when the oblations to manes are offered the manes would turn back with severe pain. 9

On that day *kavya* (= oblation to manes) should not be given and deities would not eat *havya* (= oblation to gods given in fire). Hence both these should be considered as equal and are to be avoided. 10

These two according Bhārgava apply only to the *Brāhmin* of Kerala. The ladies should wash the vessels and milk the cows before letting them out for grazing. 11

Thereafter she may take her bath and other urgent errands like collecting sacrificial wood, holy flowers and *kuśa* grass. 12

Clad in pure clothes she may prepare *havya* (= offering in fire); *kavya* (= oblations to manes) and *Anna* (food for households). This should not be done wearing wet clothes and dishevelled hair, but with an enlightened mind. 13

With restraint she should worship sacred fire as well as her husband and should not eat before her husband partakes in the meal. 14

If vessel is available she should use the same one as that of her husband for taking food. She should not remain even a moment without attending on her husband. 15

She should not speak anything against her husband and when the husband remains speechless she should not speak to him of her own. While he is angry she should put up a smiling face. 16

With conscious effort she should remain liberal without being envious and always treat co-wives as friends. 17

Everyday without fail she should serve the elders with all eagerness, while she should refrain from scolding the sons but nourishing them with agreeable food. 18

With a pleasant disposition she should feed the babies with breast-milk, youngsters should be fed with solid food never cursing them in anger. 19

She should wait upon crying children not neglecting them by doing other errands. Possessed of pious and noble habits she should worship deites considering the husband as one of them. 20

A chaste woman with a living husband should not go on a pilgrimage to holy ghats, for her the water washing the feet of the husband itself forms the holy water and none else. 21

Even a widow should not cross the limits of her country for this purpose. For those living in the South of Kerala the river *Kuṃbhavatī* is the limit (for their travel). 22

Those in the North of Kerala should not cross over the river *Payasvinī*, but for all the *Sahya* mountain (the Western Ghats) forms the limit which is the third line of control. 23

Except in Kerala there is no such rule regarding the limits. The *Brāhmin* ladies should not offer oblation to manes on the banks of sacred rivers in the region. 24

In Kerala one may take the bath in the river *Nilā* which is considered as sacred as the river Ganges. For those who live on the banks of rivers they may take the holy dip in the respective rivers if they desire so. 25

A woman should not proceed to a distant river for the purpose and she should not listen to the Vedic chants. She should not learn much and should avoid song and dance. 26

She should not gaze at a person (other than her husband) and a chaste woman should move out only in the company of a maidservant partially covering her body with an umbrella (of palm leaves). 27

On no account she should go out in the night and it is improper to visit a temple during festivals. These are in short the duties of women in general. 28

Those who follow these rules of behaviour would gain ultimate merit and position. 29

Thus the second quarter of the twelfth chapter comes to an end.

QUARTER-3

[Duties of women in menstruation]

A lady in her periods should control her speech and should move about the inner apartments without touching any objects. 1

She should not touch any part of the house and move to the room specified for her accommodation during the time of menstruation. She should avoid brushing of the teeth, taking oil bath and applying collyrium to the eyes. 2

She should not touch anything other than what is needed for her routines, though she may touch her child since it requires her breast-milk. 3

A woman in her periods should not take a bath on the third day and in case she has to perform any daily rite falling on that day she may abstain from taking food after the bath. 4

She should not remain outside the house during the evening and should avoid moving out to distant places. It is not proper for her to wear fresh clothes and to decorate the hair with flower garlands. 5

She should not eat her food in a bell-metal plate, instead she may use plantain leaf and acting like a celibate she may lie down on the ground avoiding sleep during the day time. 6

If she happens to wear the garland, her future child would be bald-headed and if she is to apply the collyrium to the eyes it will result in her children being blind even at birth. 7

Further they would be afflicted with the disease of leprosy if she applies sandal to her limbs during the periods. In case she takes oil bath that will result in children with jaded limbs. 8

If she brushes her teeth before her purificatory bath (on the fourth day) she would beget children with irregular teeth and afflicted with dental diseases. 9

If she remains outside the house during evenings, her children would be born with disorderly teeth. By moving out to a distant place, she would beget children with epilepsy. 10

By wearing fresh clothes during the period she would beget children with leprosy and by eating in a bell-metal vessel would make her children beggars. 11

If the woman in menstruation eats food in leaves she would beget children with brilliance. But in this case she should avoid the leaves of *Palāśa* (Butea Frondosa). 12

Leaves of *Pippala* (*Ficus Religiosa* commonly called Pepul) and *Nyagrodha* (= the Banyan or Indian Fig tree, *Ficus Indica*, literally growing downwards) are to be avoided by her. On the fourth day she should take her bath after the sunrise. 13

While she is in her wet clothes she may accept the fresh clothes from the washerwoman. Then she should be bathed by the maidservant attending on her after which she should take her final bath dipping into the water. This applies to a *Brāhmin* lady. 14

By this process she is purified and becomes eligible for her daily routines

and rituals. In the case of a non-*Brāhmin* lady a simple bath alone is needed for purification. 15

In the case of the women of lower type of *Brāhmins* (people of lower status among *Brāhmins*) the rules are the same as those of the *Brāhmins* as regards bath and purification. In this it is better to follow the regional tradition. 16

All these women after the purificatory bath on the fourth day could be touched by others. A household lady shall be eligible for entering the kitchen and cooking food after this bath. 17

A chaste lady coming from the bathroom after the menstruation is over should first see the face of the husband and she should not look at other's face even inadvertently. 18

These are rules prescribed for ladies in menstruation by Bhārgava. Here the important ones among them alone are mentioned for fear of prolixity. 19

Thus the third quarter of the twelfth chapter comes to an end.

QUARTER-4

[The sixty-four *Anācāras*]

Hereafter I shall succinctly narrate the customs of the people of Kerala dealt with by Bhārgava. 1

Since these were not practised in other regions the scion of Bhṛgus narrated them numbering sixty-four in the following lines. 2

(1) One should not cleanse the teeth with sticks; (2) one should not take bath wearing the clothes; (3) one should not rub the body with a wet towel; (4) one should not bathe before sunrise; 3

(5) one should not cook the food before taking the bath; (6) one should not use the water kept aside during the night; (7) one should not bathe with a definite objective; (8) one should not use the water left-over from another ceremonial purpose; 4

(9) one should take bath in case one touches a *Śūdra* to purify himself; (10) one should take bath if one happens to go near a person of low caste; 5

(11) one should bathe after coming into contact with the water of the wells polluted by the touch of a low caste person. (12) One should bathe if one sets his foot on the ground cleansed by a broom and not purified by sprinkling water; 6

(13) one should smear holy ashes over one's forehead in three lines; (14) one who is a *Brāhmin* should chant the prayers oneself in all ceremonial matters; 7

(15) one should not use the rice and condiments cooked on the previous day; (16) one should not eat the left-overs of meals of children; (17) one should not eat anything that has been offered to Śiva; 8

(18) one should not serve the food with bare hands without the use of a ladle, especially items like ghee and vegetables. (19) Items like the ghee and milk of buffaloes should not be used as offering to gods and manes; 9

(20) cooked rice should be made into balls for consumption without leaving anything on the plate; (21) betels should not be chewed while one is in a polluted state; 10

(22) one should observe the vows of celibacy; (23) one should give some presentation to the teacher as fees. (24) One should not recite the Vedas on the street; 11

(25) one should perform the sixteen domestic rituals at the proper time with proper rites. (26) One should not sell a maiden (= receive money for girls given in marriage). (27) One should never perform vows and rituals for the sake of benefits; 12

(28) ladies touching another in her menstrual period should bathe themselves for purification before taking meals. (29) *Brāhmins* should not spin cotton doing the act of a weaver; (30) also he should not wash clothes as in the case of a washerman; 13

(31) *kṣatriyas* and other castes should not perform worship Śiva on a *Rudrākṣa* berry. (32) A Brāhmin should never accept the funeral gifts from *Śūdras* given at *Śrāddha* ceremonies; 14

(33) one should perform the *Śrāddhas* of father's father, mother's father and both grandmothers; (34) anniversary ceremonies should be performed on the day of the new moon; 15

(35) at the end of the first year of death the *sapiṇḍi* (a particular *śrāddha*, having the same *piṇḍa*) should be performed. (36) *dīkṣā* (particular vow) should be observed till the end of the year after the death; (37) *śrāddhas* should be performed with regard to the stars (asterism on which the parent died); 16

(38) one adopted by another as his son should perform the *Śrāddha* ceremony of one's own father; (39) one should be cremated in one's own compound and nowhere else; 17

(40) one who has become an ascetic should not look at the face of women; (41) when such a person who has embraced asceticism dies *Śrāddha* need not be performed for him; 18

(42) no one except the husband should see a *Brāhmin* lady; (43) *Brāhmin* women should not go out of the house; (44) in case they move out a maidservant should accompany her; 19

(45) she should wear only pure white clothes; (46) piercing of the nose is prohibited for them; (47) a *Brāhmin* would fall from his caste by drinking liquor; (48) by having sexual relation with other *Brāhmin* ladies one loses the caste; 20

(49) the installation of the spirits of the departed in temples is prohibited; (50) *śūdras* and others should not touch the idol installed in a temple; 21

(51) food offered to one god should not be offered again to another deity; (52) without offering oblation in fire ceremonies like marriage should not be conducted; 22

(53) *Brāhmins* should not bless each other; (54) they should not salute each other; (55) killing of animals in sacrifices every year should not be done by those who desire for salvation; 23

(56) one should not practice anything other than those prescribed by the *Śaiva* or *Vaiṣṇava* tantras; (57) only one sacred thread shall be worn; (58) only the eldest son should marry and lead a householder's life; 24

(59) *Kṣatriyas* and other castes should perform the *śrāddha* of the uncle; (60) for *Kṣatriyas* the right of inheritance goes to the nephews; (61) their sons have no right to inheritance; 25

(62) a non-*Brāhmin* should not embrace asceticism; (63) a wife after the

death of her husband should lead the life of *Sannyāsin* (strictly practising celibacy); (64) she should not die along with her husband (as in *sati* entering the funeral pyre of the husband). 26

These are the *anācāras* narrated by Bhārgava considering their importance among the practices. There are some more which are of lesser importance. 27

Hundreds and thousands of minor customs are there which could not be narrated here. Ceremonies connected with funerals, pollutions at death and birth as well as miscellaneous matters shall be discussed by me in the latter part of the work. 28

[Thus the fourth quarter of the twelfth chapter of the *Dharmaśāstra* of Śaṅkara named *Laghudharmaprakāśikā* comes to an end.]

Twelfth chapter is concluded.

Here ends the first part of the Book.

APPENDICES

APPENDIX A

EXPLANATORY NOTES

CHAPTER ONE

I. 1.23. *"bhāgineyā hi dāyinaḥ"*

In the land of Paraśurāma, meaning Kerala, the non-Brāhmins follow the matrilineal system of inheritance. Accordingly the nephews inherit the property but not the sons. From a very early period the kings of Kerala followed this sytem according to the *Mūṣikavaṃśa* - a historical poem of Kerala wherein the change over from patrilineal to matrilineal mode of inheritance is described. This 12th century poem of a court poet called Atula describes the change over. King Pālaka succeeded to the throne by Validhara, the son of his sister. In the long history of the dynasty it is for the first time that a nephew succeeds his uncle to the throne. The poet states:

> *Kṛtavati padamasmin rājñi mṛtyoḥ kaṭākṣe*
> *svasuratha pṛthukīrtistasya rājñaḥstanūjaḥ* ।
> *abhavadabhavahārī pūritāśaḥ prajānām*
> *validhara iti tasyā vallabho rājalakṣmyāḥ* ॥

This king Validhara is mentioned in an inscription dated in the Kali year 4029 corresponding to 928-929 A.D.[1]

I. 1.25 *"Sarahasyam dhanurveda-*
grahaṇam viprabhūbhujoḥ"

Brāhmins and Kṣatriyas are enjoined to learn *Dhanurveda* - the science of archery. This feature is peculiar in Medieval Kerala. *Śukasandeśa* (13th century A.D.) has made a reference to this in the following lines (I.69):

> *Śastre śāstrepi ca bhṛgunibhair śaśvadudbhāsate yā*
> *viprendraistair vipulamaṭhavaryāvalīṣu sthalīṣu*

Brāhmins who inhabit the village are proficient not only in Śāstra – the

1. See Dr. N.P. Unni, *A History of Mūshikavamśa,* Kerala Historical Society, Trivandrum, 1980, pp. 110-112.

Vedic lore – but also in Śastra-martial arts. Paraśurāma the creator of Kerala is spoken of as a warrior-sage and hence it is quite natural that he ordained the Brāhmins to gain proficiency in weapons also.

Livelihood of Brāhmins

Dealing with the livelihood of *Brāhmins* the author has stated as follows (I. 2.4-6)

Ṛtāmṛtābhyām bhūdevo jīvedatha mṛtena vā
pramṛtenāthāvā jīvedatha satyānṛtena vā
Ṛtamuñccham silaṃcāhur amṛtam karṣaṇam matam
satyānṛtantu vāṇijayam teṣāmuñcchasilaṃ mahat
amṛtaṃca kramādanyaddvayaṃ nindyaṃ pracakṣate

These stanzas contain the ideas expressed in *Manusmṛti* IV stanzas 4-6 which are as follows:

Ṛtāmṛtābhyāṃ jīvettu mṛtena pramṛtena vā
satyānṛtābhyāmapi vā na śvavṛtyā kadācana
Ṛtamuñcchaśilaṃ jñeyaṃ amṛtaṃ syādayācitaṃ
mṛtaṃ tu yācitam bhaikṣam pramṛtam karṣaṇaṃ smṛtaṃ
Satyānṛtaṃ tu vāṇījyaṃ tena caivāpi jīvyate
sevā śvavṛttirākhyātā tasmāttāṃ parivarjayet

Some authorities give the reading "*pranṛta*" and "*anṛta*" for the term "*pramṛta*" since agricultural trade involves some kind of falsehood also.

Śāṅkarasmṛti is of the opinion that a *Brāhmin* could earn a living by agricultural and commercial activities as a last resort if he fails in his natural vocation of teaching, learning and performing sacrifices for others.

Vrātya and *vrātyastoma*

I 3.10.a: *vrātyā nāma syurakṛte vrātyastome yathāvidhi.*

Vrātya is a person who has lost his caste through non-observance of one of the principal saṃskāras. In order to recover the rights forfeited by a delay of the saṃkāras, a particular rite by name *Vrātyastoma* is to be done. In Kerala this kind of readmission into the caste by performing the rite called *Vrātyastoma* is not accepted. It is said (I.3.12).

Vrātyastomavidhānena sāvitryāḥ pratyupāgamaṃ
nāśāsta ityanācāro rāmakṣetra iti sthitiḥ

Here the importance of performing the investiture ceremony is stressed.

Wearing of the tuft of hair

Several stanzas beginning with (I. 3.13-)

"*na jaṭāṃ bhārgavakṣetre bibhṛyāt saṃskṛto vaṭuḥ*" deal with the wearing of the tuft on the head. A Brahmacārin initiated with sacred thread should not wear the tuft in Kerala. There are certain restrictions in the matter. The Smṛti goes on to categorise the *Śikhā* into three as *daivī*, *āsurī* and *paiśācī* and states that in South Kerala *daivi* and in North *paiśācī* are accepted by people. The length of these tufts is also mentioned on this occasion (see stanza I. 3.14-17). *Mantrāṅkam*[2] a manual on acting in Kerala has dealt with the topic of *śikhā* and the benefits of wearing it along with its classification.

(1) *Śikhā bahuvidhā proktā*
śāstre śikhiśikhopamā
Bhūsurāṇām nṛpāṇāṃ ca
vaiśyānām pādajanmanāṃ

(Tuft is of several types and they vary according to the persons wearing it belonging to different castes like *Brāhmins*, kings, *Vaiśyas* and *Śūdras*)

(2) *Ṣoḍaśāṅgulimānā cet*
śikhā ceha phalapradā
dvādaśāṅgulimānā cet
śikha'mutra phalapradā
saptāṇgulimitā sā cet
kalatrahitakāriṇī
pañcāṅgulipramāṇā hi
putrasampatkarī bhavet

Tufts bearing a length of 16 *aṅgulas* give worldly prosperity, 12 *aṅgulas* give prosperity in the other world (after death), 7 *aṅgulas* give conjugal pleasure with wife and 5 *aṅgulas* give the prosperity of sons. The derivation of the word *śikhā* and the significance of each syllable is given as providing peace, pleasure and bliss.

(3) *Śakāraḥ śamadaḥ proktaḥ*
ikāraḥ kāmadaḥ svayaṃ
khakāro mokṣado nityaṃ
sa khalvākāśavācakaḥ

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2. *Mantrāṅkam* (in Malayalam), ed. P.K. Narayanan Nampiar, Kerala Sahitya Akademi, Trichur, 1980, pp. 23-24.

The section is concluded stating that one who does not wear a tuft is fortunate while one who has cut it is like an outcaste.

Janma, Janmin and Janmabhoga

The work has for the first time made use of certain terms indicative of the property rites like ownership of the land, rental due to the landlord and the like. In the Kerala context *Brāhmins* were the landlords.

I. 2.7 *Janmino yadi bhūdevā janmopagrahaṇāt kvacit*

I. 2.8 *āgatena ca jīveyur janmabhogena karṣakāt*
sarve janmina etena vyākhyātā iti bhārgavaḥ

I. 2.11 *jalmeti varṇavyatyāsāt tatsambandhena sā ca bhūḥ*
janmetyākhyāyate tasya svāmitvam ca tadāśrayam

I. 2.14 *Iti janmavatām vṛttir bhārgaveṇa nirūpitā.*

In these lines certain terms like Janmin, janmabhoga, janma and janmavat are introduced. They stand for the ownership, rental from the property and other benefits accrued to the *Brāhmins* who alone have the right for property. The Malayalam commentator suggests that the term *'janma'* is derived from the root "laj" which by transference of consonants becomes "jal" and *"jalma"* which is corrupted as *"janma"*. The ascendancy among Nampūtiri *janmis* in Kerala has to be assigned to the period commencing from 12th century and when the *janmi* system came into vogue. The term *'janmideya'* also is used in the sense of *janmabhoga* in the line *janmideyāvaśiṣṭena vṛṣalo halakarṣaṇaḥ* (I 2.17a).

This reference to the ownership of the land is important from the point of view of history.

Only Brahmins are eligible for Vedic studies

I. 4.1-2 states that *Brāhmin* alone should study Vedas in the Kerala context.

dvijatvamittham samprāpya sarve tenyatra dharmataḥ
śrutismṛtipurāṇānāṃ jāyante'dhyayanakṣamāḥ.
Atropanīto bhūdeva eko'dhyayanamarhati
vedabāhyāstato'nye tu vipro gurukule vaset

Elsewhere in India all the three upper castes, *Brāhmins*, *Kṣatriyas* and *Vaiśyas* become eligible for Vedic studies after the investiture with sacred thread. Here is the prerogative of Nampūtiri *Brāhmins* to study the Vedas. Here he should remain in the house of his preceptor for Vedic studies. Since the term *"brahma sāṅgam"* (I. 4.41a) occurs in the section it is implied that the study includes Vedāṅgas also without which the study is not complete.

CHAPTER TWO

The eldest son alone should marry

II. 1.16 *states:*

Eka eva gṛhaṃ gacchejjeṣṭhaputro na cetaraḥ
bhrātṛṣvekasya putreṇa sarve te syurhi putriṇaḥ

The eldest son shall marry and become a householder. This is the most important among the *anācāras*. There can be two interpretations, namely, that the eldest son should marry and others may marry if they wish. In the case of the second option, the son of one brother should be considered as the son of all the other brothers. Till a few decades ago the practice also had been for the eldest son alone to marry in his caste. The other sons are to remain celibates. The second son could marry only, if after three successive marriages, the first remains issueless. The motive in framing this rule is admittedly to conserve the family property and to prevent disintegration of the wealth by partition, for even Bhārgava who permits proper marriage for younger brother within the caste, is stated to have prohibited partition of property. But it so happened in later times that the eldest married several times irrespective of the question of issue, because that became a communal necessity. The younger sons established conjugal ties with lower castes, though prohibited by this very Smṛti and enjoyed life without marital responsibilities.

Marriageable age of women

According to Smṛti it is better to marry before the girl attains puberty. In Kerala this general rule is not adhered to and even marriage is permitted after puberty. The preferable age also is mentioned in this work.

II. 1.18

"Kanyām vā rohiṇīṃ gaurīmathavā na ca madhyamām; strī tu dṛṣṭarajaskāpi rāmakṣetre na duṣyati. *Kanyā* is ten year old; *Rohiṇī* is nine years old; and *Gaurī* is eight year old. *Madhyamā* is one who has attained puberty. In the *Yamasmṛti* this is explained as follows[3]:

aṣṭavarṣā bhaved gaurī navavarṣā tu rohiṇī,
daśavarṣā bhaved kanyā ata ūrdhvaṃ rajasvalā.

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3. See *Bṛhadyamasmṛti*, Nag Publishers, Delhi, III 21.

The *Amarakośa*[4] defines *madhyamā* as *"syān madhyamā dṛṣṭarajāh"*

The commentator notes that Keralites have taken advantage of this rule and keep women unmarried up to 30 and 40 years.

Uncle's daughter as bride

In South India the daughter of the uncle is considered as the most suitable girl for marriage. This is echoed in this Smṛti.

II. 2.29a

Uduhyante dākṣiṇātyair mātulasya sutā dvijaiḥ

A Malayalam commentary (12th century A.D.) on Kauṭalya's *Arthaśāstra* (called *Bhāṣākauṭalīyaṃ*) explains the passage, *"svadharmād dāyādyād voparuddhaḥ"* as follows in Malayalam[5].

svadharmamāvitu dākṣiṇātyarkku mātula-
kanyā vivāhādikal; dāyādamāvitu dākṣiṇātyarkke
tammāman dhanaṃ marumakkal kollumatu.

The passage means that it is proper for South Indians to marry the daughter of the uncle and to inherit his wealth in the matrilineal way of inheritance. This is specifically stated among the list of 64 *anācāras* as

dāyādā bhāgineyāh syusteṣāṃ naiva tu sūnavaḥ (XII. 4.25b)

II. 4.1 to **20** *Mṛtpiṇḍaparīkṣā* - test using mud balls.

This is to test the merit of the bride.

A diagram is to be drawn on the earth consisting of 16 squares. Eight of them are made of twin columns on the four corners. Of the remaining eight, four are on the upper part and another four on the lower part. The corner columns are to be invoked as the place of divinities, leaving the eight columns for placing mud balls of which one is to be picked at random by the maiden and depending upon her random selection of her merit can be assessed.

The four mud balls placed at upper half of the diagram are indicative of good omen, while those kept in the four columns of the lower half suggest bad or unfavourable omens.

4. *Amarakośa, kāṇḍa* II, *Manuṣyavarga*, 8.
5. *Kauṭalīyam* (Malayalam), Kerala University, Trivandrum, 1972, PI, p. 115.

In the upper part of the diagram the four mud balls to be placed are to be made of clay collected from cattle-shed, sacrificial ground, river-bed and temple campus. The four balls for the lower part of the diagram are to be prepared from the mud of junction of four roads, marshy ground, ground trodden by pig and gravelly place.

The maiden should be made to go round the diagram thrice before picking up a ball at random.

CHAPTER THREE

After the *Darśa* and *Pūrṇamāsa* rites, the householder is to kindle the domestic fire in the house to the accompaniment of prescribed *mantras*.

III. 1.42 *mantrastatrāyamājuhvāna ityādika iṣyate*
udbudhyasvādiranyaśca sahapāṭhādadhodakaiḥ

Here the particular *mantras* are indicated by *pratīkas*. For the actual *mantra* one has to look into the manuals on domestic rites prepared by the *Brāhmins* of Kerala based on their respective *Gṛhyasūtras*. In the particular instance, the *Mantras* are[6]:

(1) *Ājuhvānassupratīkaḥ purastādagnesvām yonimāsīdasādhyā asminthasadhasthe adhyuttarsamin viśvadevā yajamānaścasīdata.*

(2) *Udbudhyasvāgne pratijāgṛhyenamiṣṭāpūrte saṃsṛjethā mayaṃca, punaḥ kṛṇvaṃstvā pitaraṃ yuvānamanvātāmsītvayi tantumetaṃ.*

A *Brāhmin* in Kerala is expected to kindle the domestic fire as part of his ritualistic life. In case this fire is extinguished for reasons beyond one's control, one is expected to make expiations. The domestic fire is called *"Aupāsanāgni"* and the one rekindled is termed *"saṃbhārāgni"* for which 14 objects are to be made use of. This is mentioned in the stanza III 2.6-7 as follows.

6. See *Kriyāratnamālā*, ed. A.M. Krishnasarma, Panchangam Press, Kunnamkulam, Trichur, 1164 ME/1989 A.D. for details.
Pakaliyam Caṭaṅṅu dealing with the rites of *Āśvalāyana caraṇas* of Ṛgvedins also describes the process of rekindling the fire (see pages 196-199), pub.: Panchangam Press, Trichur (VI edn) ME1161/A.D. 1986.

sikatāmūṣarakṣmākhu valmīka hradasaṃbhavāḥ
varāhakhātajāḥ pañca mṛdaśca nalinīdalam,
sandhānīyaśilām śākhāḥ pañcāśvatthī savāṃgajaḥ
pālāśī śamijā vaikaṃkatī ceti caturdaśa
aśanyāhatavṛkṣasya śakalaṃca vadanti tān.

"*Kriyāratnamālā* or *Kṛṣṇayajurvedīya-baudhāyanacaṭaṅṅu*" gives the Malayalam version as follows:

maṇa, lūṣara, melippūli, puttu, nīr, panni, tāmara,
koli, yāla,ttiyum, plāśum, vahni, vayyamkatā,śani

(See English translation of the portion of the text for details)

III. 1.16a "*mantrotra sapta te agne*" etc. The full text is given in *Kriyāratnamālā* as follows[7]

Sapta te agne samīdhassaptajihvāssaptarṣayassaptadhāmapriyāṇi.
Saptahotrāssaptandā tvāyajanti saptyonīrāpṛṇasvāghṛtena svāhā.

III. 2.18a

Ādya tantum tathodbudhyasva trayastriṃśadityapi

Here the *mantra* is as follows[8].

tantum tannvannrajasobhānumannvihi jyotiṣmataḥ pathorakṣa-dhīyākṛtān. Anulbaṇam vayatajoguvāmapomanubhavajanayādaivyaṃjaṃ svāhā." "Agnaye tantumete idaṃ na mama" "udbudhyasyāgnepratījāgṛh-yenamiṣṭāpūrte saṃsṛjethāmayaṃca punaḥ kṛṇvaṃstvā pitaraṃ yuvānamannvā tāṃsīttvayi tantumetam svāhā." Agnaye tantumete idaṃ na mama. "Trayaststṛṃśattantavoyevitanireya imam yajṃam svadhayā dadante teṣām cchinnaṃ pratyetad dadhāmi svāhā". "Trayastṛimśattantubhya idaṃ na mama.

III. 2.18a and **19**

dvitīye manvastvagne abhyetyādistataḥ paraḥ agne'ṅgira ityeṣa,
punarūrjeti cāparah caramaḥ saharayyeti.

There the *mantras* for the second Āhuti are given as consisting of four items as follows[9].

7. *Ibid.* p. 26.
8. *Ibid.*
9. *Ibid.*, p. 27.

(1) "*agnebhyāvarttinnabhine āvarttasvāvarcasāsannyā medhayāprajayādhānana svāhā*" "*Agnaye abhyāvarttine idaṃ na mama*".

(2) "*agne aṇgiraśśataṃte santvāvṛtassahasranta upāvṛtaḥ tāsām poṣasya poṣeṇapunarnno naṣṭamākṛdhi punarnno rajimākṛdhi svāhā*". "*agnaye abhyāvarttine idaṃ na mama*".

(3) "*punarūrjjānivarttasva punaragnaiṣāyuṣā, punarnnaḥ pāhi viśvatassvātā*" "*Agnaye abhyāvarttine idaṃ na mama*".

(4) "*saharayyā nivarttasvāgnevinmassvadhārayāviśvaphsniyāviśvataḥ*".

III. 2.1a

"*Tṛtīye yanma ityasau*"

The *mantra* for the third *āhuti* is given as:

"*yanma ātmanomindābhūdagnistat punarāhārjātavedā vicarṣaṇi svāhā.*" "*agnaye jātavedase idaṃ na mama*".

III. 2.20a

"*punaragniriti tvanyasturye vyāhṛtayo matāḥ. Punarme aśvināyuvaṃcakṣurādhāttamakṣyossvāhā*". "*Agnaye indrāya bṛhaspataye aśvibhya idaṃ na mama*"

Altogether there are 14 oblations in the expiatory ceremony of rekindling the domestic fire of the *Brāhmin* householder[10].

III. 3.11

Pūrṇāhutiṃ vā sarvatra tatsthāna iti bhārgavaḥ

In *pūrṇāhuti* four *sruvas* of ghee are to be poured into a *juhū*. *Sruva* = is a small wooden ladle with a double extremity or two oval collateral excavations used for pouring clarified melted butter into the large ladle. *Juhu* is a curved wooden ladle into which four or more ladleful of ghee can be poured. Oblations are to be put in the fire to the accompaniment of *mantras*.

III. 3.22,23a

agna āyūmṣyathāgne pavasvāgne pāvaketi ca sa naḥ pāvaka ityeṣā
tathānyāgniśśucī typi śubhagne śubhayaseti manojyotiśca tā ṛcaḥ.

10. *Ibid.*

Here the *mantras* for *pavamāna* rite are referred to. The full mantras are as follows[11]:

(1) *"agne āyūṃṣi - ducchannomagne pavasva rayim mayi svāhā"*
"agnaye pavamānāya idaṃ na mama"

(2) *"agne-pāvaka-yakṣicom sanaḥ pāvaka havisvana - svāhā" "agnaye pāvakāya idaṃ na mama"*

(3) *"agniśucivaitatamaḥ - āhutomudagne arcaya svāhā" "agnaye idaṃ na mama"*

(4) *manojyotirjuṣatāmājyaṃ vicchinnaṃ yajṃam samimaṃ dadhātu. Yā iṣta uṣasonimṛucascatassandadhāmi haviṣā ghṛtena svāhā.*

The third chapter dwells at length on the merit of preserving the domestic fire of the householder.

CHAPTER FOUR

This section on daily bath gives a detailed account of the procedures of taking bath in Kerala. It is noted that one should clean the teeth using the mango leaves. In North India twigs of the neem tree are usually used. In other parts of India a brush is made by chewing the end of a small twig, generally of the margosa, for cleaning the teeth. The Dharmaśāstra works lay down a twig as this brush for the purpose and among the trees mentioned in this connection we get the banyan, madar, margosa and mango the last of which is abundant in Kerala. So the prohibition in the form of *anācāra; varjayed dantakāṣṭhāni* seems strange. The Nampūtiris in Kerala actually uses the mango leaves. It is ordained. (IV. 1.22b,23b) *"cūtapatreṇa sarvepi kuryur daśaṇa śodhanaṃ; gṛhasthānāmtu sandagdhatuṣācūrṇopi sammataḥ"*. Burnt husk is usually used by Keralites irrespective of the taste. On certain days this also should not be used and simple washing of the mouth with water alone is needed instead of brushing the teeth. In *Vyāsasmṛti* also it is ordained:

Alābhe dantakāṣṭhasya niṣiddheṣu dineṣu ca
apāṃ dvādaśa gaṇḍūṣair vidadhyād dantadhāvanaṃ

11. Ibid.

According to Vyāsa when the twig is not available, as well as on prohibited days one should rinse the mouth taking mouthfuls of water twelve times.

Smearing of holy ashes

A Nampūtiri *Brāhmin* is expected to wear a *tripuṇḍra* (three horizontal lines) with holy ashes called *Bhasma* prepared according to particular rites using cowdung. The wearing of this mark would ward off evils and sins and will act as protection. The *Smṛti* derives the word *Kṣāra* since it gives *rakṣā*.

IV. 2.27 States:

Sarvāghabhakṣakam bhasma yena kṣaraṇamāpadām
vidadhāti tataḥ prāhuḥ kṣāram rakṣeti kāraṇāt.

One should also give this holy ashes to others even without a proper request, to receipients like ascetics, celibates and forest-dwellers. But in giving away the ashes one should not touch it by the hand, instead one should put it in a leaf or vessel before the guest who approach after taking bath.

The third quarter of the fourth chapter deals with the process of making holy ashes in all its details. Cowdung is the usual substance to make the ashes. The balls of cowdung after drying should be put in a sacrificial pit to the chant of *mantras*.

Mode of putting cow-dung balls into sacrificial pit

In order to make holy ashes, the dried cowdung balls have to be put into sacrificial pit to get it burnt by fire. For this process certain *mantras* are used. But since these are collected from various sources, it is not easy to trace them all. The text contains the lines. (IV. 3.22-24a)

manur namo hiraṇyeti kramādetā hutīścaret
athartasatyamitekā kadrudāyeti cāparā
yasya vaikamkatītyanyā iti tisro hutīścaret
anājñātatrayaṃ pañca vyāhṛtyā ca tataḥ paraṃ
iti krameṇa hutvātaḥ paraṃ sviṣṭkṛtaṃ yajet.

Some of the *mantras* could be traced to *Kriyāratnamālā* mentioned earlier. For instance *"namo hiraṇyāya"* is just an invocation to Brahmā - the creator (see the line of the text *"Brahmaparāstataḥ" "namohiraṇyabāhave senānnye diśāṃca pataye namaḥ"*). *"kadrudāyeticāparā"* of the Smṛti stands for the invocation to *Kadrudaḥ* = a serpent. This is suggested by the text nidhānapataye where the invocation stands for lord of riches (=Kubera-a yakṣa).

The portions representing *mantras* may be traced as follows:

(1) *athartasatyamityekā*

Here the *mantra* is as follows:[12]

Ṛtaṃcasatyaṃcābhīddhāttapasodhyajātaya.
tato rātrirajāyata tatassamudro arṇavaḥ.
samudrādarṇavādadhi samvatisaro ajāyata.
ahorātrāṇi vidadhadviśvasya miṣato vaśī
sūryācandramasau dhātā yathāpūrvamakalpayat
divaṃca pṛthīviṃcāntarikṣamathosuvaḥ

This *mantra* is taken from the rite called *"Baudhāyanasnāna"* described in the *Kriyāratnamālā*.

(2) *anājñātatrayaṃ* etc. Here the *mantra* could be as follows[13]
"anājñātaṃ devakṛtaṃ yadenastasmāttvamasmān jātavedo mumugdhi"

(3) *Sviṣṭakṛtaṃ yajet*

The *mantra* suggested here is as follows[14]:

Yadasya karmaṇo'tyarīricam yadvā nyū-
namihākaraṃ agnisviṣṭakṛd vidvān
sarvaṃ sviṣṭaṃ suhutaṃ karotu me
Agnaye sviṣṭakṛte suhutahuta āhutīnāṃ
kāmānāṃ samiddhayitre svāhā." "agnaye
sviṣṭakṛte idaṃ na mama

The rite is concluded with the sprinkling of holy waters. This is referred to in the Smṛti as *"kṣipettadanu mūrdhni brāhmaṇesvamṛtaṃ ityapi"* (IV 3.25b). Here again the *mantra* is taken from the "Puṇyāha" *mantras* of Baudhāyana school[15].

Pāvamānī svastyayanīssudughāhi ghṛtaścyutaḥ;
ṛṣibhissaṃbhṛto raso brāhmaṇesvamṛtaṃ hitam.

12. *Kriyāratnamālā, op. cit.,* p.110.
13. *Ibid.,* p. 108.
14. *Ibid.,* p. 15.
15. *Ibid.,* p. 7.

The sixteen *upacāras* - modes of worship

IV. 4.3 speaks of the sixteen *upacāras* as follows:

athopacārān kurvīta vyāhṛtyāvāhanādikān
ṣoḍaśāpi krameṇaiva tatogniṃupasaṃharet

Before picking up the balls of cowdung burnt by the sacrificial fire, the worship of the pit involving 16 modes of worship is to be performed. These are enumerated in the *Iśānaśivagurudevapaddhati* of Iśānadeva (13th century A.D.)[16] as follows:

āsanāvāhanārghyādi pādyamācamanīyakaṃ
sāṅgopāṅgaṃ tathā snānaṃ vasanābharaṇāni ca
gandhaḥ puṣpaṃ tathā dhūpo dīpaścarunivedanaṃ
agnikāryaṃ namaskāro japapūjāsamarpaṇaṃ
itīṣoḍasadhoddiṣṭā hyupacārāh samāsataḥ

The sixteen items are inumerated by another authority as[17]:

Āsanaṃ svāgataṃ pādyamarghyamācamanīyakaṃ
madhuparkācamasnānaṃ vasanābharaṇāni ca
gandhapuṣpe dhūpadīpau naivedyaṃ vandanaṃ tathā

The items are, *āsanaṃ, svāgataṃ, pādyaṃ, arghyaṃ, ācamanīyaṃ, madhuparkaṃ, punarācamanīyaṃ, snānaṃ, vastraṃ, ābharaṇaṃ, gandhaṃ, puṣpaṃ, dūpaṃ, dīpaṃ, nivedyaṃ* and *namaskāraṃ*. Thus the worship involves the invocation of the deity to grace the seat, offering of oblation, giving of water for washing the feet, bathing the deity and adorning with garments and ornaments, offering of flowers and incenses, giving usual oblation and modes of worship.

"aṇoraṇīyānityādi" IV. 4.8a

While making holy ashes and mixing the powder with camphor etc., the hymn *"aṇoraṇīyān"* is to be chanted. The passage is from *Kaṭhopaniṣat*[18].

aṇoraṇīyān mahato mahīyān
ātmāysa jantor nihito guhāyāṃ
tamakratuḥ paśyati vītaśoko
dhātuḥ prasādānmahimānamātmanaḥ

16. Ed. T. Ganapati Sastri, Reprinted with elaborate introduction by Dr. N.P. Unni, Bharatiya Vidya Prakashan, Delhi, 1990 in 4 Vols; Vol. I Paṭala VIII stanzas 5-7.
17. See *Sanskrit-English Dictionary* by Apte.
18. *Kaṭhopaniṣat*, I. 1.20.

CHAPTER FIVE

The first quarter of the chapter begins with the enumeration of the 16 rites applicable to the three upper castes with the accompaniment of *mantras*. The rites enumerated here are: *seka, puṃsavana, sīmanta, jātakarma, nāmakaraṇa, niṣkrāmaṇa, annaprāśana, cūḍākarma, karṇavedha, upanayana, vedārambha, godāna, samāvarttana, vivāha, aupsānāginsvīkara* and *agnyādhāna*. Only the higher strata of *Brāhmins* perform all these, others omitting some of them according to convenience.

Kerala manuals on domestic rituals give the list as follows[19]:

> *ādhānaṃ tanayasya puṃsavavidhiḥ sīmantajātāhvayau*
> *nīṣkrāmo'nnavidhiḥ kṣuropanayane trīṇi vratāni kramāt*
> *godānaṃ ca samāpanaṃ vratavidheḥ pāṇigraho'gnyāhutī*
> *viprāder vihitā śrutau nigaditāh kāryāḥ kriyāḥ ṣoḍaśa*

Iṣṭāpūrta

V. 3.13a states

> *Iṣṭāpūrte tu yatnena kartavye gṛhamedhinā*

A householder is expected to perform *Iṣṭāpūrta* rites. *Iṣṭa* stands for agnihotra, penance, adherence to truth, protection of the Vedas, receiving of guests and performance of Vaiśvadeva sacrifice. *Pūrta* stands for digging of wells and ponds, making of receptacles of water or troughs to give water to cattles, creation of watersheds on the roads for the sake of weary travellers, building of temples and other such institutions. By the act of *Iṣṭa* one reaches heaven while *Pūrta* leads to salvation. In the context details are given by the author of *Śāṅkarasmṛti*. He also mentions the merit accrued by the giving away of gifts. It is maintained that one should give away ten per cent of one's income by way of donations.

V. 3.db speaks of *duṣpratigraha* - receiving bad gifts and the resultant sin. This needs expiations. Such a person should give away a series of gifts in particular months to free himself from the hold of sin. By such acts the sin will be destroyed. It is said *"duṣpratigrahajaṃ pāpaṃ tair vilumped gṛhāśramī"* (V.4.16a).

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19. *Kriyāratnamālā*, p. 14.

CHAPTER SIX

VI. 1.1a *Pañcasūnā gṛhasthasya*

Five things in a house cause accidental dealth of animals without intention. They are the fireplace, slab for grinding condiments, broom, pestle and mortar and waterpot. To avoid sin thus caused the householder should perform *pañcayajña* - the five religious acts, which are enumerated as *deva-bhūta-pitṛ - brahma - nṛyajñas* which mean sacrifice for gods, oblations to manes, offering of rice-balls to departed ones, performance of religious studies and receiving of guests. Almost all Smṛtis and Dharmaśātras mention this.

> *adhyāpanaṃ brahmayajñah, pitṛyajñastu tarpaṇaṃ*
> *homo daivo balirbhauto nṛyajñotithipūjanaṃ*

VI. 1.30a *adṛṣṭarajasam kanyāmdadyādeva prayatnataḥ*

A girl should be married away before she attains puberty. Otherwise the householder attains the sin equal to *bhrūṇahatyā* - killing an embryo or causing abortion. Dowry also should be given according to one's ability and means. If one could help one should not keep a maiden in his house after her attaining puberty *"naivartumatīṃ tāṃ sthāpayed gṛhe"* (VI. 2.32b).

VI. 2.22 Stresses the importance of having a son

> *punnāmanarakādyasmāt trāyate'to'bhidhīyate*
> *putra ityauraso jātyā datto mantraprabhāvataḥ*

If one is not able to beget a son one should at least adopt a son legally involving proper rites. A son saves the departed ones from the hell called 'put' *Manusmṛti* IX.138 states:

> *punnāmno narakādyasmāttrāyate pitaram sutaḥ*
> *tasmāt putra iti proktaḥ svayameva svayambhuvā*

VI. 3.26

> *na vinā patiṃ, paśyet somaṃ vasiṣṭhaṃ ca,*
> *sarvathā na tvarundhatīṃ*

A wife should not see moon, stars of Vasiṣṭha and Arundhatī without the company of her husband. Here it may be noted that looking at Arundhatī is a

rite included in the marriage ceremony. The *mantra* enjoined for the purpose is as follows[20]:

saptarṣayaḥ prathamāṃ kṛttikānāmarundhatīṃ
yadhruvatāṃ hanannyuḥ ṣaṭkṛttikaḥ mukhyayogaṃ
vanyamasmākamedhatvaṣṭamityarundhatī

The husband is to show the stars Dhruva and Arundhatī as a part of the marriage ritual.

Vasiṣtha stands for the stellar constellation known as the great Bear, while Arundhatī represents the morning star personified as the wife of Vasiṣtha, one of the Pleiades, the little and scarcely visible star Alcor.

VI. 4.9

avyaktavarṇamadhurair vacanair dhūlidhūsaraiḥ
aṅgairaṅkādhirūḍhasya tanayasya mṛdusmitaiḥ
dinānyutsavakalpāni prayānti gṛhamedhināṃ

The description of the innocent child speaking incoherent words and climbing the lap of the parents is attractive and it reminds the following situation of *Śākuntala* of Kālidāsa (VII. 17).

ālakṣyadantamukulānanimittahāsair
avyaktavarṇaramaṇīyavacaḥpravṛttīn
aṅkāśrayapraṇayinastanayān vahanto
dhanyāstadaṅgarajasā malinībhavanti

This is translated by Monier Williams as under: "How blessed the virtuous parents whose attire is soiled with dust by raising from the ground, the child that asks a refuge in their arms, and happy are they with lisping prattle, in accent sweetly inarticulate, he charms their ears; and with his artless smiles gladdens their hearts, revealing to their gaze his pearly teeth just budding into view."

20. *Ibid.*, p. 99.

CHAPTER SEVEN

VII. 1.26b

gartāṅkaṇasya nyastābhiḥ prīṇayed gṛhiṇī śuciḥ

VII. 1.30a

Catuśśālāntare śūdrām vāsayettu pṛthag gṛhe

Catuśśālā is a combination of four ekaśālās with or without the corner śālas, a structure with halls on four sides around a central courtyard which is referred to here as gartaṅkaṇa which is about 2 feet below the level of the side-halls. In local language Malayalam such a house is called *"Nālukeṭṭu"* - having four halls and the central countyard called *"Naṭumiṭṭam"* which is referred to here as *gartāṅkaṇa*. It is said in some stanzas (VII 1.21b and 22) that the courtyard should not be polluted by water used for washing the hands, water used for gargling and water used for washing the feet, except in the case of a *Brāhmin* whose acts do not pollute the courtyard. *Brāhmin* houses in Kerala are of this type called Nālukeṭṭu or Catuśśālā meaning a quadrangular building.

VII. 2.25b,26a

Saṃrakṣet sa catuthaścet sthālīpāko'sya niṣkṛtiḥ
kartavyaḥ pavamānākhyastatra jāte yathoditaṃ

Sthālīpāka - particular religious act performed by a householder.

Pavamāna is one of the sacred fires and used for *sthālīpāka* rites.

Here the purificatory rite is necessitated where the *gṛhyāgni* is polluted by the touch of cats and other animals or by the proximity of the low caste referred to here as *Caturtha*. The procedures of *sthālīpāka* and *pavamāna* are described in manuals of *gṛhya* rituals[21].

VII. 3.1 to **5** Pollution by proximity

In this section it is said that members of the different community should keep away from the sacred fire. They should remain at a particular distance lest the fire becomes polluted. The distance at which a *Śūdra* and washerman

21. *Ibid.*, p. 129.

should remain is six feet, but a Śūdra in the service of the Brāhmin shall approach up to a distance of their feet. Thus the distance to be maintained is enumerated as three feet to sixty-four feet for the outcaste. If this distance is crossed the fire should be purifed by expiatory rites.

Brāhmaṇābhāsas - *Brāhmins* who have no right to study the Vedas (VII. 3.11) too could pollute the sacred fire by touching it.

Another feature of Kerala is that one may require to travel by canoes – or country boats – to different places since there are more than forty-five rivers flowing to the Arabian sea from the Western Ghats. After marriage the bridegroom has to carry the fire to his residence, usually located on the banks of some river. This is described in a stanza.

VII. 3.12

naukāyāne tu gṛhyāgnimuttarottaramāhite
tṛtīye bhājane nyasya naukām śūdreṇa vāhayet

In such cases there should be three pots or vessels of which only the third should touch the canoe. In this vessel there should by two more kept inside and the innermost one should contain the sacred fire in the form of ember. Thus after avoiding the touch of ember with the canoe a *Śūdrā* may paddle the boat.

śṛṅgagrāhikayā naite sarve bodhayituṃ kṣamāḥ (VII. 3.24b)

Śṛṅgagrāhikā: taking by the horns, i.e., in a direct manner, directly or without any intervening agent.

VII. 4.2a

yāpayed saha dāsībhiḥ sacchatrāvaraṇām bahiḥ

A Nampūtiri woman should go out of the house only in the company of her personal maid and that too covering most of her body with a palmyrah umbrella. This is called *maṟakkuṭa*, an umbrella carried as a screen by high-caste women. When a lady is banished from the caste she should no more carry this umbrella screening the body. A *Brāhmin* lady should not wear ring on toes or anklets.

VIII. 4.20.b

strīṇāṃ cāritraśuddhau tu loko'yaṃ sampratiṣṭhitaḥ

The Smṛti considers chastity as the highest virtue of women especially in

Kerala. That country where chastity is ignored will go to dogs and the ruler will be in utter darkness. This being the case it is the duty of the husband that the wife remains chaste and satisfied in her requirements, both biological and ethical. Though this may apply to all places it is of highest importance in the land of Paraśurāma.

CHAPTER EIGHT

Smārtavicāra - One of the most important topics of the Smṛti, the examination of chastity by Smārtas is dealt with in the first quarter of the chapter. The various proceedings from the first allegation up to the judgement is detailed in the work based on contemporary evidence. This was in vogue in Kerala and we have several such accounts both in Malayalam and English by the victims of this practice which is rather harsh. *"The Last Smārthavichāra"* by late A.M.N. Chakiyar is a study in practice, himself being a victim of this procedure prevalent in a principality or country, the former State of Cochin[22].

Some historians of Kerala like V. Nagam Aiya has recorded the proceedings of this examination as follows[23]:

"The *Smārta Vichāram* or the system of enquiring into sexual offences prevalent among the Nambūtiris is one of the most important of their institutions and perhaps one of the most cruel. The Nambūdiri women are guarded with more than Moslem jealousy. They are kept in strictest Ghosha. Among other virtues chastity is reckoned as of the highest importance, the least suspicion either in man or woman entailing loss of caste, social position and separation from the family. The enquiry into these cases among the Nambūdiris is conducted by the Smārta and hence the name of the caste trial itself.

The moment a Nambutiri woman is suspected of adultery, the caste neighbours should be informed of the same by the master of the house and they should be guided by no considerations of personal affection or public policy. The person suspecting may happen to be the father, brother, mother or son of the suspected victim and the consequence of betrayal may be ruinous to the family means and reputation, but no attempt is made by anyone at con-

22. A.M.N. Chakiar, *The Last Smārthavichāra*, Trippunithura, Cochin, 1998.
23. V. Nagam Aiya, *Travancore State Manual* (in 3 vols), 1906; reprinted, Asian Educational Services, New Delhi, 1989, pp. 272-274.

cealment, and the master of the house is at once intimated of the suspicion, who is no less bound to communicate it to the community at large and await its decision. Such is the Nambūdiri's simplicity, the love of truth and regard for personal honour. The suspected woman is transferred to a separate shed called *Añchāmpura*[24], in the compound itself but apart from the main building, and all the persons implicated in the crime are placed under interdict. A preliminary enquiry called *Dāsīvichāram*[25] is held by the woman's male relations together with the Brāhmins of the neighbourhood who interrogate the *Dāsī* or maidservant attached to the suspected woman. This concluded, the matter is laid before the king whose sanction has to be obtained before beginning a *Smārta Vichāram.* A fee of sixty-four fanams or Rs. 9 has to be sent in along with the application for sanction, which fee is credited to the treasury of Srī Padmanābhaswamy, as whose deputy or vassal, the Travancore Mahārājā is supposed to rule. A committee of enquiry or Panchayat is then appointed consisting of a Smārta or judge, two *Mīmāṃsakars* (persons versed in law), one *Akakkoyimma* (regulator of order at the trial) and one *Purakkoyimma* (who is the representative of the sovereign)[26]. In all parts of Malabar except Travancore, one of the recognised six Vaidikans has to accompany the Smārta to the place of enquiry which is generally the neighbouring village temple[27], and the Smārta merely conducts the enquiry as the deputy of the Vaidikan, but in Travancore where there is no Vaidikan, the Smārta's authority is supreme. The *Mīmāmsakars* are Nambūdiris well-versed in the law and are selected by the Smārta himself to help him in the enquiries. The *Akakkoyimma* or village chieftain holds his appointment by heredity, while the *Purakkoyimma* was formerly the Mahārājā himself, but now his deputy, generally a Taluq or Village officer.

On the day appointed the Smārta begins the formal investigation. The procedure is thus. The Smārta presumes nothing against the suspected female but on the contrary he does not even know that the suspected woman is confined in the out-house and proposes to go over there. But at the entrance he is prevented by the maidservant who stands at the door and tells him that her mis-

24. *Śāṅkarasmṛti*, VIII 1.4 states,
gṛhiṇīm pañcame veśmanyupaveśya nivāsayet.
25. *Ibid.*, VIII. 1.3.
sādhvīr dāsīr pṛthaṅnītvā tisraistairanuyojayet.
26. *Ibid.*, Stanzas 7 and 8.
nṛpo'tha caturair dūtairānāyya pariniṣṭhitān
mīmāṃsakāśca smārtaṃ ca preṣayet tad gṛhaṃ prati
vipraṃ ca svapratinidhiṃ vastraṃ datvāvaguṇṭhakaṃ.
27. *Ibid.*, VIII. 1.10.
devālaye vā yat satyaṃ tatprakāśanatatparāḥ.

tress is inside. The Smārta expresses surprise and demands an explanation, when he is told that such and such a woman being accused of adultery is placed in the room. The accused, who is strictly ghosha, is questioned through the maidservant and by repeated interrogations, the enquiry lasting for several days, she is made to confess her guilt. It is not always easy to extract a confession and a verdit of guilty can be passed only on the accused giving a circumstantial confession of her guilt, which is usually brought about by the novel position she is placed on, the scanty food allowed her, the fatiguing and minute examination, to which she is subjected, and the entreaties of all her relatives and generally by the expostulation and promises of the Smārta who advises her that it is best for her to confess her crime. Once the confession is obtained, the rest is easy. The woman is at once outcasted. She is thereafter considered as dead to the family and her funeral ceremonies are performed. The other members of the family then perform certain *Prāyaścittam* or expiatory ceremonies as prescribed by the Vādhyān and with the usual purificatory ceremonies, a *Śuddhabhojanam*[28] feast is held in token of the purification of the family, to which the members of the committee as well as other Brāhmins are invited, and this closes the ceremony. It has to be mentioned that all males who have been proved to be implicated in the offence are also outcasted. In all these cases the decision of the Smārta or judge is publicly proclaimed by a foreign *Paṭṭar* Brāhmin (no Nambūdiri would do it for any consideration). This enquiry is a most expensive affair; during the whole course of the trial which vary often, takes great length of time, the master of the house has to feed the committee of enquiry and as a result suspected families are generally ruined whether the enquiry ends in conviction or acquittal."

K.P. Padmanabha Menon in his work on Kerala history[29] has given a more detailed account of the *Smārtha Vichāra* partly based on *Śāṅkarasmṛti* and partly based on other historical sources and personal knowledge. Hence his account is worth looking into in detail. Dealing with the topic of adultery among the Brāhmin caste he makes his observations as follows:

"The purity of the race is so jealously and rigidly guarded that the least suspicion as regards the conduct of a Nambūtiri woman forms the subject of elaborate and rigorous enquiry. The *Śāṅkarasmṛti* says that the whole world rests in the chaste conduct of women, and the country where Brāhmin women are not chaste cannot claim to be properly governed. So the Raja should al-

28. *Ibid.*, VIII 1.36
sabhyaissamānābhijanaissaha bhuñjīyureva te.
29. K.P. Padmanabha Menon, *History of Kerala* (in 4 vols), Reprinted by Asian Educational Services, New Delhi, 1984, Vol. III, pp 108-113.

ways be on the lookout for suspects and punish them severely. The enquiry is conducted by the Smārta, and hence the term *Smārta Vichāram.* No consideration whatever would deter a Nambūtiri, where once his suspicion is aroused, from courting a formal enquiry into the conduct of a female member of his family, however dear, or however closely she may be related to him. The Smṛti ordains that he should at once go with his Vādhyān to his relatives, and call their attention, to his suspicions. He should then bring home with him the Vādhyān, 5 or 6 *Eṇaṅgers* (clansmen) who are truthful, well-versed in sifting the matter, and arriving at the truth, and who have persuasive tongue. These at first interrogate three of the Nayar maids attending the Illam, who may be expected to know what transpires in the house, and who may be expected to speak out the truth. This preliminary enquiry is called *Dāsīvichāram.* If by this enquiry the suspicion is found to be well-grounded, the suspect is at once removed to a shed outside the *Nālukeṭṭu* or quadrangle, it is called *Añchāmpura,* i.e. the fifth house. If there is not a permanent building available, a temporary shed is raised with green-thatch roofing and therefore called *Paccholappura.* The subject is thence forward not called by her name or as *Antarjanam,* but is known an Sādhanam or "The thing" or "article".

After that the Gṛhastha, accompanied by his *Eṇaṅgers* and others, goes before the reigning sovereign and lays before him his suspicions. He should say "O, sovereign, pray do all that is necessary to be done to relieve me from this difficulty, and protect *Dharma*" (justice, religion etc.). Upon this the Rājā should appoint a Smārta (judge) and four *Mīmāṃsakas* or men learned in the law. The Rājā should also send a Brāhmin to represent the sovereign, who should be supplied with a cloth with which he has to cover his head and face when sitting at the enquiry (VIII. 1.8). At present this latter office is known as *Koyma.* There are two classes of *kōymas,* the *Akakoyma* (whose office is hereditary), and the *Purakoyma* (who is appointed for the time being). The business of the former is to preserve order within, and of the latter to watch the whole enquiry as the deputy of the sovereign. The *Mīmāmsakas* frame the questions and communicate them to the Rājā'n deputy and the Smārta in private. This should be done from outside the house, say, at the nearest pagoda. Their one object should be to arrive at the truth (Śloka 9 to 10). The Smārta should after he has fully understood and grasped the importance of the questions framed, proceed to the house along with the Rājā's deputy and the gṛhastha. He should in the meanwhile pray to the sun and moon, who are ever witnesses to all the thoughts of men, whether good or evil, as also of all that transpires in this, mundane sphere, to cause the truth of the matter to be disclosed and demonstrated. It would appear that at present in Travancore alone the Smārta conducts the enquiry, while outside that state

one of the six Vaidikas accompanies the Smārta expresses surprise that a lady of the house should be confined there, and asks the reason why. This leads to the examination which with scrupulous respect to the ghosha observances of the class, is at first conducted through the maid, and the "suspect" is made to admit that there is a charge against her. This is the first point to be gained, for nothing further can be done in the matter until the accused hereself has made this admission. This point however is not easily gained and the Smārta has often to appeal to her own feelings and knowledge of the world and asks her to recollect how unlikely it would be that an Antarjanam of her position should be turned out of her house and placed in the *Aṃchāmpura* unless there was some cause for. The Smārta sits in the adjoining room, so that neither the judge nor the 'suspect' can see each other, though they can hear each speak. The "suspect" sits near the door and the Smārta puts the questions prepared by the *Mīmāṃakas.* Meanwhile the Rājā's deputy sits by the side of the Smārta with his head and face covered, paying particular attention to the questions and answers. If he finds the questions are not put properly, he should at once drop the cover. This will draw the attention of the Smārta and he should proceed to repeat the questions which the *Mīmāṃsakas* had instructed him to ask. When the Rājā's deputy finds that the question are properly put, he should cover his head and face again. The answers received should be carefully stored in memory and communicated to the *Mīmāṃsakas* in the presence of the Rājā's deputy who should act in the same manner as at the enquiry with regard to the answers. The process should be continued till the innocence is proved, or the 'guilt' of the suspect is brought home to her. If she admits the guilt, the purdah is removed, and the suspect appears before the judge. Otherwise, till she gives a circumstantial confession, the questioning in camera will go on (Stanzas 13 to 19). Often the enquiry is an expensive one, as it lasts for days and days together, and the gṛhastha has to maintain the whole judicatory staff. It is not enough to confess guilt. She should point out all her paramours, if there be more than one. She should be particularly asked who the first partaker in her guilt was, and then the 2nd, 3rd and so on. She should herself give out the names. Often the questions degenerate into indelicate and obscene forms, yet they have to be asked. The Smārta communicates the result of his interrogation to the *Mīmāṃsakas.* All of them should then go in a body to the Rājā's deputy and the *Mīmāṃsakas* should carefully watch that the Smārta makes a correct report. If he goes wrong, the *mīmāṃskas* should set him right. The Rājā's deputy should report to his master if the Smārtas or *Mīmāṃsakas* have in any way misconducted themselves. The "suspect" who has now been thus found guilty, after having made a full circumstantial and voluntary confession should be "sent not" with the clapping of hands (stanza 19 to 20).

In former days, when the servant accused her mistress and there was other evidence forthcoming, but the accused did not confess, various modes of torture were resorted to in order to extract a confession, such as rolling up the accused in piece of matting and letting the bundle fall from the roof to the courtyard below. This was done by women, and the mat supplied the place of the purdah. At other times live rat-snakes and other vermin were turned into the room beside her, and even in certain cases cobras, and it is said that if, after having been with the cobra a certain length of time, and she was unhurt, the fact was accepted as conclusive evidence of her innocence[30]. When the enquiry is closed, and the party has assembled at the village temple, the guardian of the woman appears before them and makes his obeisance. The Smārta then recounts the whole course of enquiry and solemnly pronounces sentence of excommunication. The proceedings then assume a sad and serious aspect. The assembly comes outside the temple and a Paṭṭar Brāhmin i.e., one of the East Coast, in a stentorian voice repeats the substance of the charge and the sentence awarded. A man from the assembled crowd steps forward and snatches her umbrella with which Nambūtiri ladies screen themselves when going out, as she is no longer worthy to carry it, she has also to divest herself of the brass bracelets worn on her arms. The Dāsī or maid, who has hitherto attended her always, is ordered to leave her, and the Smārta claps his hands and the assembly joins him in this, in token of her being turned out of caste. He who was hitherto her guardian leaves her, and the Smārta hands her over to the *Purakōyma*, or the representative of the sovereign. From this moment she is considered dead and the family performs her funeral rites. She becomes in future to them even less than if she had died. Indeed, if she happens to die in the course of the enquiry, the proceedings go on as if she were still alive and they are formally brought to a conclusion the usual manner by a verdict of guilty or of acquittal against the men implicated. The members of her family have then to perform certain penances or *Prāyaścittams*, expiatory ceremonies, as prescribed by the Vaidikan. After this a *Śuddhabhojanam*, or feast is given in token of purification, at which the members of the enquiring committee as well as the other Brāhmins sit with the members of the family and take their meals. This brings the matter to a close. Similar ceremonies had also to be performed in the families of her partners in guilt, who are also excommunicated. Everyone of them, except the one who, according to the woman's statement was the first to lead her astray, has a right to be admitted to the "boiling ghee ordeal" as administered at the temple of Śucīndram in Travancore.

30. Logan, *Malabar*, p. 123.

If his hand is burnt, he is guilty; if it comes out clean, he is judged as innocent. The order for submission to the ordeal is called a *pampu* and is granted by the president (Smārta) of the Tribunal. Since this form of ordeal at Śucīndram has been abolished by the Travancore Sirkar, and all forms of ordeals, put a stop to by all the governments, a *pampu* is no more of any use.

This "ghee ordeal" is described in the *Śukasandeśa* of Lakṣmīdāsa (I. 37), a 13th century A.D. message poem of Kerala as follows:

> *Śuddhisthānam kila bhagavatastacchucīndram mahendra-*
> *syāsevethāḥ prathitamavanau mandiraṃ candramauleḥ*
> *yasminnadyāpi ca sadasatoḥ karmaṇoḥ sūkṣmayora-*
> *pyālakṣyante bhuvi tanubhṛtāmātmahaste phalāni*

(Set your eyes upon Śucīndram, the world famous abode of Lord Śiva (the moon-crested one) where, it is said that Indra himself was purified; the results of human actions, good or bad however subtle, are observed on the hands of men")

This ordeal is called the "*Kaimukku* ordeal" in which the guilty is expected to dip his hands into boiling ghee and is asked to take a metal replica of a bull. This is mentioned by Mānaveda, the author of the Vilāsinī commentary on the message poem as follows[31]:

> *anenāgamyāgamanādidoṣasandehanivṛtyartham yatra tatrājyastha*
> *vṛṣabhoddharaṇena mithyāvādinām haste śyāmikā, satyavādināmtu*
> *viśuddhiśca dṛśyate ityanubhava uktaḥ*

The hand after dipping into the boiled ghee before the flagstaff at the temple at an appointed time is covered with leaves and opened only the next day. If one is guilty the hand exhibits the signs of burning with black marker.

There are copies of such orders available in native records in which one is asked to submit to such an ordeal. There are details as to how the lady was maintained by the king after her excommunication from the society[32]. She is provided with a hut near a river and provisions for her living supplied from time to time just enough to maintain her life. This order is communicated to different authorities to take care of the situation.

Before closing this section on *Smārtavicāra*, we have to examine the

31. *Śukasandeśa* of Lakṣmīdāsa with *Vilāsinī* commentary, ed. Dr. N.P. Unni, Nag Publishers, Delhi, 1985, p. 33.
32. K.P. Padmanabha Menon, op.cit Vol. III, p. 114.

views of one of the most authoritative sources. Kāṇippayyūr Śaṅkaran Nampūtirippād in his reminiscences has dealt with the topic from his own experience and that of his contemporaries in a historical and academic spirit[33]. According to him a *Smārtavicāra* consists of six stages as follows: (1) *Dāsīvicāra*, (2) putting the culprit (referred to as *sādhanam*) in *Añchāmpura* (a fifth room), (3) *Smārtavicāram*, (4) *Svarūpam collal* and (5) *Udakavicchedam* and (6) *Śuddhabhojanam*. Since these procedures have already been dicussed in the above pages these are not dealt with here. The fourth item called *"svarūpam collal"* is the judgement and the arguments leading to it.

Kāṇippayyūr has stated that during his lifetime there were five instances of *Smārtavicāram*. In the first there were 65 people and in the second 15 people involved. In the three other cases only one each culprit was involved. In these one of the judgement was of acquittal. He has also cited a *pampu* recommending *"kaimukku"* at Śucīndraṃ temple. If one is found innocent at this ghee ordeal she was given a certificate called *Śuddhapatraṃ*. Kāṇippayyūr states that the *Kaimukku* ordeal at Śucīndraṃ temple was stopped by Government in the year 1036 M.E./A.D. 1861[34].

VIII. 1.10b

sākṣiṇaḥ sūryacandrādīn prārthayanto dhṛtavratāḥ

This refers to the eternal witnesses of all action in the universe enumerated in the oft quoted stanza occurring in *Mahābhārata*, *Pañcatantra* and many other authoritative sources.

Ādityacandrāvanilānalau ca
dyaur bhūmirāpo hṛdayaṃ yamaśca
ahaśca rātriśca ubhe ca sandhye
dharmaśca jānāti narasya vṛttaṃ

(Sun and moon, wind and fire, heaven, earth and water, the heart and yama, day and night, both twilights and justice are acquainted with the conduct of man). This oath is taken before all auspicious things are begun. It is after taking this oath that the ghee ordeal and similar tests are carried out.

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33. Kāṇippayyūr Śaṅkaran Nampūtirippād, *Ente Smaraṇakal* (in Malayalam meaning my reminiscences) Panchangam Book Dept., Trichur (II edn, 1166 ME/1941 A.D.), pp. 115-144.
34. *Ibid.*, p. 141.

VIII. 1.30a

Kālajāṃstu yathākālamadhaḥ kuryādyathāśrutaṃ

The children born after the date of adultery are referred to as *"Kālajāḥ"* – born after the period of guilt. In Malayalam they are referred to as *"Kālattil peṭṭavar"* – those who come under the period of guilt.

It is the practice in Kerala that those men who are under the cloud of guilt, if initiated already with the sacred thread are included under the caste of Cākyār and the women are included among the caste of Nampiars the respective traditional functions of these community of temple servants are to perform *Kūttu* and *Kūṭiyāṭṭam* and to play at *Milāvu* - the drum[35]. We have an actual instance in this matter as exemplified by the case of A.M.N. Chakiar, the author of the work *The Last Smārtavichāra*[36]. In this work the author himself has admitted that he was born and brought up as a Nampūtiri Brāhmin. In the preface to the work Mr. Chakiar has observed that "I was born of Nampūtiri parents in a Nampūtiri Illom and I lived as a Nampūtiri for about eleven years. One February morning 1918, I was told by the community that I was no longer a Nampūtiri, but a Chakiar." He continues his heart-rending experience as follows[37]: "I was given the name Neelakantan after the Chakiar with that name who performed my adoption farce. A new born child had no voice, literally or figuratively, in the choice of his name, but here I was old enough to protest and say: «I have already a name which my father had given me and let me at least retain that name». But my voice failed to prevail. Thus it was how Nedumparampil Illattu Cheriya Krishnan Nampūtiri's son, Krishnan Nampūtiri became Ayiniyil Muriṅgothu Neelakanta Chakiar, A.M.N. Chakiar for short"[38]. He was also required to perform a *kūttu* in Muthukulaṅgara temple, Eroor under the strict supervision of his tormentor and he actually went throught the movements for a short while before an audience of a single person, none other than one of the Smārtans. The girl in question who caused all these commotion that destroyed an illustrious family of Nampūtiri *Brāhmin* was Thātri. When Thātri was cast out, a Muslim was allowed to take her to Vadanappalli in South Malabar, where she lived with him but not for long. The weight of grief and remorse must have shortened her life[39].

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35. *Ibid.*, pp. 141-42.
36. A.M.N. Chakiar, *op. cit.*
37. *Ibid.*, preface p.v.
38. *Ibid.*, pp. 112-113.
39. *Ibid.*, pp. 144-145.

This Smārta enquiry of Kuriyeḍathu Thātri wife of Rāman Nampūthiri was held in the Cochin State in 1905. There are records containing the name of all the 66 persons (males) accused. We have an account or rather reference to the procedure given by the Western writer. Mr. Francis Day, a civil surgeon of British Cochin and Medical Officer to the Maharājā of Cochin, was a resident of the State for two years. He has recorded his memoirs in a significant book entitled: *The Land of the Perumals or Cochin, its, past and present* [40]. He has given detailed information on many customs and manners of the region. Referring to the *Smārtavicāra* – without mentioning the term – he gives the following information. "They are not unfrequently expelled from their caste, for heinous, and even trivial offences; the ceremonies which are elsewhere employed on this occasion, are here unpractised. A Namboorie woman who is sentenced to lose her caste, is sent to Tripoonterah, where a stage is erected, on which she stands holding an umbrella over her head. The Dellawah then reads the sentence to the assembled people, declares her expelled from her caste, and taking her umbrella, breaks its stick in two pieces. Persons willing to take the woman may now do so, on giving a written promise, to support her whilst she lives."

VIII. 1.33b

aśūnyatve vidhāyāmbuvicchedaṃ tān gṛhādbahiḥ

Here one is treated as dead once the guilt is established. As far as they are concerned, they are treated as dead. An authority describes the feature in his reminiscences as follows[41]: "As in the case of offering libation, water should be poured thrice pronouncing the name of the culprit to the chant of *mantras*. Suppose the girl belongs to Kaśyapa gotra and her name is Pārvatī, the *mantra* should be like *"Kāśyapagotre pārvatīde udakaṃ karomi"*. In the case of the offender the name of the girl should be replaced with his name as *"Parameśvaraśarman"*. The three libations indicate that he is banished from the house, village and the country.

VIII. 1.29a

avṛtyā naiva yuñjīta tām bhraṣṭāmapi pārthivaḥ

Even though the lady is outcasted she should be provided with means of subsistence. In this connection Government Order No. C.N. 1230 of 80 of 5th July 1905 from the Sarvādhi Kāryakkār (Secretary to H.H. the Rājā of

40. Francis Day, *Madras*, 1863; reprinted, Asian Educational Services, New Delhi, 1990.
41. Kāṇippayyūr, *op. cit.*, p. 127.

Cochin)[42] contains the lines - "As it has been the custom to lodge such *sādhanam* in a secluded locality by the side of a river and give her sustenance and maintain her till her death, the above-mentioned *sādhanam* is sent under custody of policemen, who have instruction to take her to a place near the *Ūṭṭupura* (Choultry or Brāhmin feeding house at Chalakkudi, leave her there and come away. Conveyances should be arranged for the *sādhanam* and the Police constables and maidservants who escort her, to proceed from here to Chalakkudi. Their feeding at Chalakkudi *Ūṭṭupura* should also be arranged for. As soon as the *sādhanam* reaches Chalakkudi, she should be lodged in a house, if there is one close by. Otherwise a house should be built of mud walls and bamboo roofing with door and lock, and she should be lodged therein, with no opportunity to have any sort of intercourse with anyone. She should be given one measure of rice with the necessary accompaniments daily for the rest of her life from the Chalakkudi *Ūṭṭupura*".

The statement of *Śāṅkarasmṛti* may be seen put into practice in the above account of an actual instance which took place as late as 1905 A.D. It is noted that the Rājā later ruled that the persons named by the woman should also be called on to defend themselves. They are allowed to cross-examine the woman and produce such evidence as they deem necessary, though no representation by council is allowed[43].

VIII. 2.3a

janmamātreṇa śūdrāste dvijatvam karmanirmitaṃ

The Smṛti here proclaims the dictum that *"janmanā jāyate śūdraḥ karmaṇā jāyate dvijaḥ"* proclaimed in many authoritative texts. But in Kerala a *Śūdra* woman should not feed breast-milk to a *Brāhmin* child by birth. Further a *Brāhmin* woman who has come into contact with a *Śūdra* lady should take a bath and purify herself before feeding her child. (VIII. 2.4)

42. K.P. Padmanabha Menon, Vol. III, p. 114.
43. *Ibid.*, p. 116.

CHAPTER NINE

IX. 1.6b and 7a

svānuṣṭhānāsamarthasya jarayābhihatasya tu
bhṛgvagnijalasampātair mṛtireṣā vidhīyate

When a Vānaprastha becomes too old to perform his duties he may court death by *Bhṛgupatana* - jumping from a summit, entering into fire or plunging into water. One who has attained Yoga could burn oneself in the fire of Yoga. The Malayalam commentator notes that these are just enumerated for the sake of tradition, but in practice it could not be done since it is against the law of the country.

IX. 4.8b and 9a

viprāṇāmeva saṃnyāso na tu rājñām na vā viśāṃ
tañca varjyaṃ kalāvāhuriṣyate bhārgavakṣitau

Only *Brāhmins* have the right to become an ascetic and not for *Kṣatriyas* and *Vaiśyas*. But in the Kaliyuga, saṃnyāsa may be avoided, though in Kerala Brāhmins may embrace asceticism. Others should help them in performing the vows like *Cāturmāsya* = a sacrifice performed in every four months, i.e. at the beginning of the months of *Kārttika*, *Phālguna* and *Āṣāḍha* or a vow lasting for four months.

CHAPTER TEN

This chapter is devoted to the stage of life called *saṃnyāsa*. Many of the ideas are taken from the sixth chapter of *Manusmṛti*. Some instances may be compared here as follows:

	Manusmṛti Ch. VI	*Śāṅkarasmṛti* Ch. X, pāda 1
(1)	*dṛṣṭipūtaṃ nyaset pādaṃ* *vastrapūtaṃ jalaṃ pibet* *sātyapūtāṃ vaded vācaṃ* (46)	*dṛṣṭipūtaṃ nyaset pādaṃ* *vastrapūtaḥ pibed apaḥ* *satyapūtāṃ vaded vācaṃ* (10)
(2)	*manaḥpūtaṃ samācaret* (46)	*manaḥpūtaṃ samācaret* (11a)
(3)	*nābhinandeta maraṇaṃ* *nābhinandeta jīvitaṃ* (46)	*maraṇam nābhinandeta* (12b) *jīvitam vā nirāgrahaḥ* (12b)
(4)	*atirādāmstitikṣeta* *nāvamanyeta kaṃcana* (47)	*ativādāmstitikṣeta* (12b) *nāvamanyeta kaṃcana* (12a)

Dealing with the rules of *Saṃnyāsa* X.1.2b states that a Saṃnyāsī could partake in the meals only in the house of a *Brāhmin* and that too if she is properly invited. He should walk along the road barefooted and a disciple should walk in front of him sounding a conch (X.1.2a). He should not travel in a vehicle. There is a dictum that one should take a bath with the dress if one meets with an ascetic riding a vehicle.

Vāhanastham yatim dṛṣṭvā sacelasnānamācaret

Two stanzas (X 2.4 and 5) mention the various authorites to look after the administration like Grāmādhyakṣas (village officer), Daśādhyakṣas (superior officer of village authority), Śatādhyakṣas (higher than the superior officer) and Deśādhyakṣas (officer of a district). The qualifications of various officers are also mentioned here as well as the rate and items of royal share by way of tax. One sixth of the produce is the normal tax in the field of agriculture. Salt is exempted from the scope of tax. The importance of engaging spies is stressed in this section on administration.

etad viśiṣyate rājñaścakṣuścārātmakaṃ tu yat (X. 2.25)

The idea is quoted from different Dharmaśāstras and *Mahābhārata* where similar stanzas occur. For instance, Mallinātha in his commentary on *Kirātārjunīya* (I.4) quotes the following:

gāvaḥ paśyanti gandhena vedaiḥ paśyanti paṇḍitāḥ
cāraiḥ paśyanti rājānaścakṣubhyām itare janāḥ.

X. 2.2 states that king on a hunt should not kill a wild elephant. If it causes trouble to ascetics or foresters is should be driven to another region of the forest. Kālidāsa in *Raghuvaṃśa* (V. 50) has noted this rule.

Tamāpatatantaṃ nṛpater avadhyo
vanyaḥ karītī śrutavān kumāraḥ

In the commentary Mallinātha observes *"atra cākṣuṣaḥ:- lakṣmīkāmo yuddhād anyatra karivadham na kuryāt, Iyaṃ hi śrīḥ ye kariṇaḥ"* Elephants are not to be killed except in battle, and wild elephants, never brought to the battle, come under the exception.

X. 3.7b and 8a

bhūbhujo mṛgayādīni vyasanāni pracakṣte
saptabhyo vyasanebhyo yo buddhipūrvaṃ nivartate

There are seven calamities or misfortunes for the kings like going on a hunt etc., but the wise one should not get addicted to them. Here the seven enumerated are *mṛgayā* (hunt), *dyūta* (chess play), *strībhoga* (addiction to women), *madyapāna* (drinking of liquor), *vākpāruṣya* (using bad words), *daṇḍapāruṣya* (cruel punishment) *arthadūṣaṇa* (destruction of wealth). *Manusmṛti*. VII. 47.8 mentions a total of eighteen attachments in two categories arising from love of pleasure or anger (evil passion). Thus there are Kāmaja (out of love) and Krodhaja (out of anger) attachments. Manu states:

mṛgayākṣo divāsvapnaḥ parivādaḥ striyo madaḥ
tauryatrikaṃ vṛthātyā ca kāmajo daśako guṇaḥ
paiśūnyaṃ sāhasaṃ droha īrṣyāsūyārthadūṣaṇam
vāgdaṇḍajaṃ ca pāruṣyaṃ krodhajo'pi gaṇoṣṭakaḥ.

CHAPTER ELEVEN

Quarter one deals with the duties of *Vaiśyas* who are to follow trade as their vocation. There are objects which are not to be sold. According to one school there are ten things not to be traded. Another school lists five articles which should not be sold. Ten per cent annual profit is permitted and is called Sāttvika while twenty percent profit is called Tāmasa. One should expect profit from the *Brāhmin* as well as from the King. Breeding of cattle is also discussed in this section.

Śūdradharma is the next topic. He should attend to the duties of *Brāhmin* leaving his own function unfinished. *Śūdra* should not speak Sanskrit, but should learn it in the Kerala context since he is to assist the Nampūtiri in several gṛhya rituals.

XI. 3.13b

jantuhiṃsā na ca svargyā tasmānmāṃsaṃ vivarjayet

In the chapter it is said that animal sacrifice is permitted in rituals like homa for gods, but not in oblation prepared for departed manes. This is following the general rules. But the author is against all kinds animal killing as noted in this line. He is against the practice of non-vegetarianism. This is stressed again as follows:

XI. 3.21a

Tasmānmāṃsaṃ na khādeyuḥ keralasthā viśeṣataḥ

This is the considered view of Bhārgava, though he is afraid of the dictates of Veda which press people for animal sacrifice.

XI. 3.27a to 28

Keraleṣvabhimanyante vṛṣalīgamanaṃ prati
bhārgavasyābhyanujñānaṃ snātakā api bhūsurāḥ

It is well known that among the Nampūtiri *Brāhmins* only the senior member or issue marries from the same caste. It is the practice for others to assume concubinary relationship with the women of the *Śūdra* caste. Here the author maintains that there is no sanction or authority of Paraśurāma for the social practice. *Snātakas* - the celibates should always avoid sexual union with women of lower caste. If they so wish they could marry from their own caste for which there is no objection. So the evil practice of *vṛṣalīsevā*-union with *Śūdrā* ladies by *Brāhmins* is against the rules of Paraśurāma. *Śāṅkarasmṛti* does not sanction it.

It is evident that the *Śāṅkarasmṛti* was composed at a time when *Brāhmins* used to indulge in concubinary relationship with *Śūdra* women without any objection. But this tradition is objected to by this work. This is a significant aspect of *Śāṅkarasmṛti*.

XI. 4.3

vanyānnabhugvanasthaḥ syādulūkhalavidhiṃ vinā
dantolūkhala eva syādathavā vāyubhojanaḥ

One who lives in the Vānaprastha status should not use anything that is dehusked using mortar and pestle. Instead his own teeth should function as mortar and pestle in crushing the food items.

CHAPTER TWELVE

XII. 1.1 states that those who have learnt grammar and those who have performed sacrifices should be given prominent position in the row when the food is being supplied. This is the rule of Bhārgava.

XII. 1.8a states *"mḷecchabhāṣām na cābhyaset"*. This is considered by some as prohibition to study the English Language. This is preposterous since at the time of the composition of *Śāṅkarasmṛti* the British authorities did not come to India. Hence the study of English is out of question. It cannot be held that it is a prophecy regarding the arrival of the foreign language in India. Hence the statement should be interpreted as "opposing views" or "heretical tradition" as those of the Cārvākas.

XII. 1.9 states *"na striyaṃ bhraṣṭakañcukāṃ"*. This reference is to the misplacement of the upper garments of women. The line means that one should not look at a lady whose upper garment has slipped from the normal position. It presupposes that women used to wear upper garment. But there is a misconception among Keralites that Paraśurāma has ordained that ladies, especially *Śūdra* women should not wear upper garments. In actual situation this practice of not wearing the upper garments was in vogue in Kerala till about the early part of the 19th century A.D. It goes to the credit of a ruler of the Travancore dynasty to permit the ladies of all castes to wear the upper garment and it was considered as a progressive measure at that time.

First quarter of the twelfth chapter has taken many ideas from the fourth chapter of *Manusmṛti*. Some of the stanzas are quoted to show the indebtedness of the author of *Śāṅkarasmṛti* to the earlier text.

	Manusmṛti (Ch. IV)	*Śāṅkarasmṛti* (Ch. 12, pāda 1)
(1)	*nāmedhyaṃ prakṣipedagnau* (53)	*nāmedhyaṃ prakṣipedagnau* (10b)
(2)	*na ca pādau pratāpayet* (53)	*pādau na tapāyedagnau* (11b)
(3)	*na cainamabhilaṅghayet* (54)	*nāgniṃ pādena laṅghayet* (11a)
(4)	*na pādau dhāvayet kāṃsye kadācidapi bhājane* (65)	*na kāṃsyabhājane nyasya-nnākrāmedaṅghrimaṅghriṇā* (12a)
(5)	*upānahau ca vāsaśca dhṛtamanyair na dhārayed* (66)	*vastramanyadhṛtaṃ naiva dhārayennatu pāduke* (13b)
(6)	*na mṛllosṭaṃ ca mṛdnīyat* (20)	*na loṣṭamardanaṃ kuryāt* (12b)
(7)	*na kurvīta vṛthāceṣṭāṃ* (63)	*vṛthāceṣṭāṃ na kurvīta* (17b)
(8)	*na śūdrarājye nivaset* (61)	*śūdrarājye sthitiṃ tyajet* (16b)
(9)	*naināmīkṣeta cāśnatīṃ* (43)	*na bhuṃjānāṃca gehinīṃ* (9a)
(10)	*na caiva pralikhedbhūmiṃ* (55)	*na caiva bhuvamālikhet* (12b)
(11)	*nagnāṃ nekṣta ca striyaṃ* (53)	*na ca nagnāṃ* (9b)
(12)	*na jīrṇamalavad vāsā bhavecca vibhave sati* (34)	*malinaṃca tathā tadvat sacchidraṃ vibhave sati* (7b)

These references show that the author of *Śāṅkarasmṛti* has heavily drawn upon the *Manusmṛti* in various matters.

Pāda II of the chapter deals with the rules relating to women. Here again there are many parallelisms between the two Smṛtis.

	Manusmṛti (Ch. IV)	*Śāṅkarasmṛti* (Ch. 12, pāda 2)
(1)	*ācārāllabhate hyāyuḥ* (15b)	*ācārādāpnuyādāyuḥ* (2a)
(2)	*sarvalakṣaṇahīnopi yaḥ sadācārvānnaraḥ śraddadhāno'nasūyuśca śataṃ varṣāṇi jīvati* (158)	*sarvalakṣaṇahīno'pi sadācāraṃ samāśritaḥ śraddhāvananusūyuśca jīvedeva śataṃ samāḥ* (3)
(3)	*hīnāṅgān atiriktāṅgān jātihīnāṃśca nākṣipet* (141)	*hīnāṅgān adhikāṅgān vā vikṛtāṅgānathā'pi vā na prahaset* (11)

There are restrictions for the movement of ladies within the boundaries of Kerala. Those living in the south and as well as in the north should not cross the limit earmarked by certain rivers (some of which are not identified at present). A girl living in the south should not cross the river Kumbhavatī and those in the north should not cross Payasvinī. One should not aspire to go to the river Ganges for pilgrimage since the river Nilā which is the biggest in Kerala (also called Bhāratappuzha) itself may be considered as Ganges.

XII. 2.24b and 25a

A *Brāhmin* lady whether with a living husband or a widow should not go on a pilgrimage. Regarding the first the injunction is *tīrthayātrāṃ na kurvīta pativatnī kulāṅganā* (XII. 2.21). As for the latter the following lines are to the point.

> *Tīrthayātrāṃ na kurvīta dvijānāmiha yoṣitaḥ*
> *snāyādaṃbuni gaṅgāyāḥ keraleṣu nilaiva sā.*

This Nilā is referred to in many works of Kerala origin. The river is sacred because on its banks there is a temple of Viṣṇu at a spot called Nāvā or Tirunāvāya in Malayalam). The *Kokilasandeśa* of Uddaṇḍa mentions the river as follows[44].

Pārśve yasya pravahati nilānāma kallolinī sā
sandhyānṛtta bhramiṣu patitā mastakājjāhnavīva
nāvākṣetrapraṇayi ramayākrānta dormadhyamāste
kūle yasyāḥ kuvalayadalaśyāmalaṃ dhāma kiṃcit

(Nearby flows the river Nilā resembling the Ganges fallen down from the matted locks of the god during his evening dances, on the banks of which there is the temple of Nāvā consecrated to Lord Viṣṇu along with Lakṣmī).

The identity of the rivers Kumbhavatī and Payasvinī could not be established at present. These are the Sankritised forms of some Malayalam names.

XII. 3 deals with the rules regarding girls in menstruation. Some of the rules are peculiar to Kerala. She should move out only during day time.

snānāmbaraṃ vasānaiva dattaṃ rajakayoṣitā
nirvṛttavṣalīkarmā susnātā ca dvijāṅganā.

Before taking the bath she should wear at first clothes smpplied by the washer woman and then the Nair lady living in the house as her personal maid is to bathe her properly in the case of *non-Brāhmin* women, they should wear the fresh clothes and perform bath themselves without any aid. In the case of *Brāhmin* of lower caste, the system of Nampūtiris itself is followed. (XII 3.16)

dvijābhāsavadhūṭīnām dvijastrīvacca dṛśyate

Here the word *dvijābhāsa* stands for Mūssatu, Elayatu and other men of the Ambalavāsi community who follow the customs of Nampūtiris.

A Nair maid always lives wthin the household of a Nampūtiri. Her duty is to assist the lady of the house in numerous matters like taking bath and going out of the home. For bath after menstruation the help of this lady is a must, since she is enjoined to help the Nampūtiri woman. These maids are generally called *Aṭiyār*[45] in vernacular and these people never considered their duties as beneath their dignity. Since they live with they family the are also referred to as

44. Ed. N.P. Unni, Kerala Saṃskṛtam Publications, Trivandrum, 1997, p. 75 (Part I Stanza 72).
45. Kāṇippayyūr, Ente Smaraṇakal, Vol. I, p. 23.

Irikkaṇamma (one who lives with). The Nambūtiri not only loved them but also allowed certain privileges on special occasions and festivals.

XII. 4 deals with the 64 *anācāras*. The word is derived from an *anyatrācaraṇābhāvād anācārān bhṛgūdvaḥ - ācaṣṭa*. Hence the term does not mean *durācāras* - or bad practices. But since some of the item mentioned are common to other Dharmaśāstras also the term is not quite applicable to Kerala. Still some suggest mal-observances as a proper translation to the word[46]. K.P. Padmanabha Menon has given translated form of the 64 *anācāras* and has quoted the views of Dr. Subrahmanya Ayyar classifying them under six heads as (1) Personal hygiene, (2) Eating, (3) Worship of gods and manes (4) Conduct in society, (5) Āśramas and stages of life and (6) the regulation for women's conduct. V. Nagam Aiya[47] has listed all the 64 *anācāras* based on *Śāṅkarasmṛti* and has stated that "Malabar has four *āchārams* and sixty *anāchārams*, only some of these *anāchārams* are peculiar to Malabar and can strictly be called *keralāchāram*".

The last one of the so-called *anācāras* states *"patyau mṛte vadhūḥ naiva kuryāt sahamṛtiṃ"*, a chaste wife should not enter the funeral pyre of the husband and commit suicide in an effort to accompany him to the other world. This practice was in vogue is some parts of India and is called *sati* (sometimes spelt as *suttee* by European writers). The British Government had to enact a law to prevent this horrible practice of forcing a widow to enter the funeral pyre to be burned with her husband.

The last chapter ends with a promise to deal with funeral rites, pollution due to death and birth and miscellaneous matters in the second part of the book which is yet to be found out.

46. See K.P. Padmanabha Menon, *op. cit.*, p. 63; for *anācāras*, see pp. 63-68.
47. *Travancore State Manual*, Vol II, pp. 267-271.

APPENDIX B

GLOSSARY

Abhidyotanaṃ - purification of sacrificial objects by holding over the flame.

Abhyaṅga - smearing the body with oily substances; smearing with oil.

Abhyudayaśrāddha - an expiatory sacrifice for prosperity.

Abrahmaṇyaṃ - an act not befitting a Brāhmaṇa; inimical to Brāhmaṇa.

Adambhatā - humility; absence of pride.

Āḍhāna; Garbhādhāna - The first of the 16 saṃskāras; impregnation.

Āḍhyan - the higher class of Nampūtiri entitled to the study of Vedas - usually referred to with the suffix 'pāṭu' as Nampūtirippāṭu.

Adṛśyakaraṇī - the power to render invisible.

Agamyāgamana - illicit intercourse with a woman.

Aghamarṣaṇa - "sin-effacing", a particular Vedic hymn [Rv. X. 190] used as a daily prayer.

Agnihotraṃ - an oblation to Agni; maintenance of the sacred fire and offering oblations.

Agnihotrin - one who performs the Agnihotra sacrifice or maintains the sacred fire.

Agnikārya - worship of Agni, the sacred fire; offer of oblations to fire.

Agnīṣoma - relating to Agni and Soma; bringing out the fire and the soma, a ceremony.

Agnyagāra - fire-sanctuary; the place where the sacrificial fire is maintained.

Agnyāhita - one who maintains the sacred fire.

Agrajanmā - the first born; an elder brother; a Brāhmaṇa.

Ahiṃsā - abstaining from killing or giving pain to others in thought, word or deed.

Āhitāgni - A Brāhmin who consecrates the fire.

Akakkoyimma - (Malayalam) a village chieftain who holds his appointment by heredity; a regulator of the sovereign.

Ākṣiptabīja - one who masturbates, self-defilement.

Akutobhaya - having no fear from any quarter, secure.

Alobhitva - absence of greed.

Amāvāsyā - the night of new moon (when the sun and moon dwell together).

Amṛta - a way of life using grains discarded by the owner in a field after the harvest.

Anabhidhyāna - absence of jealousy, absence of desire.

Anadhyāya - intermission of study, a holiday.

Anahaṃkāra - absence of pride.

Anavadya - faultless, irreproachable.

Anāsakti - detachment.

Añchāmpura - añcāmpura (Malayalam) a separate shed in the compound itself, but apart from the main building of a Kerala house.

Andhakūpa - a well of which the mouth is hidden; a particular hell.

Annaprāśa - prāśana, the first feeding of a child.

Antarjanaṃ - a Nampūtiri lady; one who is inside (strictly ghōṣa)

Antarvatnī - a pregnant woman.

Anuvāka - a chapter of the Vedas, a subdivision or section.

Anvāraṃbhaṇikā - the rite which makes the performer entitled to the fruits and merits.

Apaiśūnya - keeping away from inciting others or scandalising others.

Āpannasatvā - a pregnant woman.

Apāruṣya - omission of harsh words.

Apauruṣeya - superhuman; of divine origin.

Apaṭu - not clever.

Ārdrāntaraṅgatā - kindheartedness.

Ārṣaṃ - a form of marriage derived from the Rishis; one of the eight forms of marriage in which the father of the bride receives one or two pairs of cows from the bridegroom.

Āśauca - pollution in general.

Aśmādhiropaṇa - stepping over a mortar by a bride as a part of the marriage ceremony.

Āśrama - a stage, order or period of the religious life of the three upper castes. These are four, viz; Brahmacarya, Gārhasthya, Vānaprastha and Samnyāsa.

Āṣṭakā - a śrāddha ceremony to be performed on the 8th day of 3 months in which the manes are to be propitiated.

Āsura - one of the 8 forms of marriage in which the bridegroom purchases the bride from her father or other paternal kinsmen.

Āsyan - Nampūtiri Brāhmin of Kerala who has no right to study the Vedas.

Aupāsanāgni - the domestic fire to be kept by the bridegroom.

Aurasa - one of the 12 types of sons; produced from the breast; born of oneself, a legitimate son.

Āvītin - A Brāhmin who has the sacred thread on in the usual manner over the left shoulder and under the right arm.

Bhārgavakṣetra - Kerala, the land of Bhārgava - Paraśurāma.

Bhārgavakṣiti - the same as above.

Bhārgavāvani - the same as above.

Bhikṣu - a religious mendicant, a Brāhmin in the 4th order of his religious life.

Bhraṣṭā - an outcasted woman.

Bhūsūkta - hymn addressed to the Earth; the science of agriculture.

Bhūtayajña - one of the five daily *yajñas*; sacrifices to all created things.

Bibhīṣikā/vibhīṣikā - an act of terrifying.

Brāhma - one of the 8 forms of marriage in which the bride well-decorated, is given away to the bridegroom without requiring any gift from him.

Brahmacārin - a religious student; a Brāhmaṇa in the first order of his life.

Brahmacarya - religious studentship, life of celibacy.

Brahmadaṇḍa - the curse of a Brāhmin.

Brāhmaṇa - a man belonging to the first of the 4 original castes; born from the mouth of Virātpuruṣa.

Brahmasūtra - the sacred thread of the Brāhmin

Brahmavarcasaṃ - spiritual pre-eminence, the inherent sanctity or power of a Brāhmin.

Brahmayajña - one of the five daily sacrifices; teaching and reciting of the Vedas.

Cākṣuṣya - pleasing to the eyes; wholesome for the eyes or the eye-sight.

Caturaśra - four-cornered; quadrangular.

Catuśśālā - a combination of 4 Ekaśālās (unitary building) with or without the corner śālās; a structure with halls on four sides around a central court-yard. A typical house of a Kerala landlord.

Cūḍākarma - the ceremony of tonsure.

Daiva - one of the 8 forms of marriage in which the daughter is given away at a sacrifice to the officiating priest.

Dama - forbearance, self-restraint.

Dāna - Gift; the act of giving.

Darśa - the moon when just becomes visible, a day of new moon; half-monthly sacrifice performed on the day.

Dāsīvicāra - examination or questioning of the personal maids at a preliminary enquiry to Smārtavicāra.

Dattakarṇa - giving ear to; listening to.

Dattaputraka - an adopted son.

Dayā - mercy, pity.

Dāyāda - a distant descendant; a claimant of inheritance.

Devakhātaṃ - 'dug by the gods' - a natural pond or reservoir.

Devayajña - one of the five daily yajṃas; sacrifices to gods.

Devayātrā - an idol procession; any sacred festival when the idols are carried in procession.

Devotsava - festival of god.

Dhanurveda - the science of archery, military science attached to Yajurveda.

Dhruvarkṣadarśanaṃ - looking at the Polar star as a part of the marriage ceremony.

Dīkṣita - a priest engaged in Dīkṣā, one who is consecrated.

Dṛṣtipūta - purified (i.e. protected from impurity) by the sight.

Dūradarśin - far seeing, long-sighted.

Dūraśravaṇa - hearing from afar.

Dūrvāṅkura - shoots of Dūrva grass or bent grass, Panicum Dactylon.

Dvijābhāsa - a lower category of Brāhmins; mostly castes of temple servants.

Ekaputra - having only one son.

Ekaśālā - type of building with a central core hall.

Embrān - Brāhmin of Tulunād origin, settled in Kerala doing jobs of temple priests.

Eṇaṅgan - a close relative; cousin or brother-in-law.

Gaṇarātravrata - a vow lasting for several nights.

Gāndharva - one of the 8 forms of marriage which requires only mutual agreement - relating to Gandharvas.

Gaṇḍūṣa - mouthful of water used to rinse the mouth.

Gartāṅkaṇa - a courtyard inside a Catuśśālā at a lower level than the surrounding halls.

Ghaṭāvasthā - suspending the breath as a religious austerity.

Ghṛtaśrapaṇa - boiling of ghee; melting of butter.

Godhūma - wheat

Gopatha - A Brāhmaṇa text dealing with rules of sacrifices with illustration, attached to the Atharvaveda.

Gopikāmṛt - (known as Gopīcandana), a species of white clay said to be brought from Dvārakā and used by Viṣṇu worshippers for marking the face.

Goṣṭhaśayyāvrata - sleeping in the cattle-shed as a religious observance to promote agriculture.

Grahāveśa - oppression caused by a planet to children.

Gṛhadevatā - the deity of a house.

Gṛhamedhin - one who performs the domestic sacrifices; the householder.

Gṛhāṅkaṇa - courtyard of the house.

Gṛhastha - a householder; one who has entered the stage of a householder.

Gṛhyāgni - 'domestic Agni' - a sacred fire which is incumbent on every Brāhmin to keep up.

Gulphakiṅkiṇi - anklet worn on the root of the ancle.

Havya - oblation to the Gods.

Iṣṭa - the merit of sacrifices which leads to heaven.

Iṣṭāpūrta - performing sacrifices and digging wells and doing other acts of charity.

Jaghanyaja - Śūdra; man of the lowest caste.

Jalma - form produced from the root "laj" by transference which in turn formed the word 'janma'.

Jāmātā - a son-in-law, literally one who measures the wife.

Janma - property right over the land, ownership of property.

Janmabhoga - rental accrued from property, share of profit; rent from the tenants.

Janmāṃśa - rental accrued from property, share of profit; rent from the tenants.

Janmideya - rental due to the landlord.

Janmin - one who possesses the *janmavastu* - land or property having ownership; landlord.

Jātakarman - a birth ceremony; one of the 16 rites.

Jātimātraka - a Brāhmin only by caste, a lower type.

Kācaṃ - glass, crystal.

Kaimukku - (Malayalam) 'dipping of the hand' in boiled ghee to prove innocence at the Śucindram temple in Kerala. Now it is abolished.

Kālaja - one who is born after the alleged loss of chastity of a woman.

Kāmyavrata - a vow performed for a benefit, an optional vow.

Karṇavedha - piercing the earlobes; one of the 16 rites.

Kāśa - a species of grass, saccharum spontaneum.

Kaṭisūtra - girdle on the loins.

Kaupīna - long piece of cloth to cover the privity, used by ascetics.

Kavya - oblation to the manes.

Keśānta - (Godāna). The gift of cutting the hair as a religious ceremony.

Khanitra - a spade, hoe, a pickaxe.

Krīḍāparicchada - plaything, toy.

Kṛtacihna - marked with signs as punishment.

Kṛtrima - an artificial or adopted son without the consent of his natural parents.

Kṣamā - patience, forbearance.

Kṣatriya - a man of the second caste, or military caste, born from the arms of 'Virāṭpuruṣa'.

Kṣetrapiṇḍa - oblation offered to manes in certain holy temples.

Kuladūṣaka - one who brings disgrace to the family.

Kulattha - a kind of pulse; Dolichos Cuniflorus.

Kuṃbhaka - an exercise in Yoga; stopping the breath by closing the mouth and both the nostrils with the fingers of the right hand.

Kuṃbhīpāka - a particular hell in which the wicked are baked like potter's vessels.

Kusīda - lending of money upon interest, or collection of usury.

Kūṭastha - a person who stands at the head of a genealogical table.

Kūttampalaṃ - the temple theatre of Kerala where the Chakyars perform "Kūttu" and "Kūṭiyāṭṭam" during special occasions.

Lājahoma - offering of parched or fried grain in sacrificial fire in a marriage ceremony.

Lohakāra - a blacksmith; one who works on metals.

Mahāpātakin - guilty of a great crime.

Manaḥpūta - pure in heart; mentally pure.

Manaśśilā - the red arsenic.

Mantha - churning stick.

Maṛakkuṭa - (Malayalam) the covering umbrella thatched with palmyra leaves used by Nampūtiri women on going out of the house.

Maskarin - an ascetic or religious mendicant.

Mīmāṃsaka - one who is well-versed in the religious practices and social rules of conduct according to Dharmaśāstras.

Mṛtaṃ - a way of life by constantly resorting to begging.

Mukura - a mirror.

Mukhebhagaḥ - one who defiles his mouth by doing fellatio.

Nābhināla - the umbilical cord.

Nāmakaraṇa - the ceremony of naming a child.

Nāsāvedhaḥ - piercing the nostril.

Nibandhanaṃ - a literary composition, treatise.

Niṣāda-sthapatinyāya - the maxim that a hunter accidentally or by chance performs the function of an architect-engineer.

Niṣkrāmaṇa - taking the child for the first time out of the house to see the sun.

Nivāpāṃbu - a libation of water etc., of the *śrāddha* ceremony.

Nivītin - wearing the sacred thread like a necklace round the neck in worshipping the Rishis.

Nṛyajña - entertaining the guest as one of the five daily yajṃas.

Paccōlappura - (Malayalam) see Añchāṃpura - a thatched temporary shed with green palm leaves.

Pādāṅgulīyaka - ring worn on the toes of the foot.

Paiśāca - the eighth and lowest type of marriage in which a lover ravishes a maiden without her consent when she is sleeping or intoxicated or deranged in intellect.

Paṃpu - (Malayalam) the order permitting to subject oneself to an ordeal like dipping the hand in boiled ghee etc.

Pañcagavya - the five products of the cow; viz., milk, coagulated or sour milk, butter and the liquid and solid excreta.

Pañcāgni - the five sacred fires, (1) Anvāharya or Dakṣiṇa, (2) Gārhapatya, (3) Āhavanīya, (4) Sabhya and (5) Āvasathya.

Pañcahāyana - five-year-old child.

Pañcaṣa - five or six.

Pañcasūna - five things by which animal life is accidentally destroyed in a house, viz., the fireplace, slab used for grinding, broom, pestle and mortar and waterpot.

Pañcayajña - five sacrifices to be performed by a householder for propitiating Devas, Bhūtas, Pitṛs, Brahma and Humans as guests.

Paṅktipāvana - one who purifies by his presence the persons who sit in the same row to dine with him.

Paracakra - army of an enemy; invasion by an enemy.

Parṇabhuk - one who eats food on the plantain leaves (as is practised in Kerala).

Pārvaṇaṃ - relating to a division of time or to the changes of the moon; oblation offered at new and full-moon.

Paśubandha - an animal sacrifice.

Pativatni - having a husband; a married woman.

Paurṇamāsa - relating to full moon; the rite to be performed on that day by the householder.

Pavamāneṣṭi - offering to the sacrificial fire called Pavamāna.

Pitṛyajña - one of the five daily sacrifices, sacrifice to manes.

Prācīnāvītin - the wearing of the sacred thread over the right shoulder (as at a śrāddha).

Prājāpatyaṃ - one of the 8 forms of marriage in which the father gives the daughter to the bridegroom without receiving any present from him.

Pramṛta - a way of life by engaging in agriculture.

Prāśana - annaprāśana - the first feeding of a child.

Pratigraha - receiving of gifts.

Praveṇikābandha - tying the loin-cloth with a gridle.

Pṛṣṭhavaṃśa - the backbone; the backside of the body.

Purakkoyimma - (Malayalam) the Maharaja or his deputy attending Smārtavicāra.

Puṃsavana - the rite for causing the birth of a male child.

Pūrṇāhuti - 'a complete oblation', an offering made with the full ladle.

Pūrta - an act of pious liberality like feeding a Brāhmin, digging wells etc., which leads to liberation.

Puṣpodbheda - appearance of the menstrual discharge during periods.

Rajasvalā - a woman during her menses.

Rākṣasa - one of the 8 forms of marriage in which a girl is forcibly seized and carried away after the defeat or destruction of her relatives in battle.

Rāmakṣetra - Kerala, the land of Paraśurāma.

Rāmāvani - Rāmakṣetra.

Raurava - one of the eight hot hells, people condemned to hell will be eaten by worms called rurus.

Ṛta - a way of life by collecting grains left over and lying scattered in a bazaar.

Ṛtumati - a girl who has attained puberty.

Sabhāsadaḥ - councillors, assessors in a court.

Sādhanam - 'the thing', the article, stands for the Nampūtiri woman whose chastity is under doubt.

Sahoḍha - son of an woman pregnant at the time of marriage.

Sahyādri - the Western Ghats known as Sahyan bordering Kerala.

Sālagrāma - a kind of sacred stone said to be typical of Viṣṇu, collected from the Gaṇḍaki river.

Samāvarttana - returning from the house of a preceptor after studies.

Sāmya - equality.

Ṣaṇḍa - a eunuch (who are of sixteen kinds).

Saṅkrānti - passage of the sun or a planet from one sign or position in the heavens into another.

Santānadevatā - deities ensuring childbirth in a house.

Śāntidāna - an expiatory gift, a propitiatory rite for avoiding evil or calamity.

Sāpatnyaṃ - the state or condition of a rival wife.

Sapiṇḍa - sharing the same 'piṇḍa' or funeral riceball offering; a kinsman.

Sapiṇḍīkaraṇa - investiture of the relationship of a 'Sapiṇḍa'; a srāddha in honour of deceased relatives.

Saptaka - a golden ornament for the neck.

Saptapadī - the seven steps at a marriage (the bride and bridegroom walk together seven steps after which the marriage becomes irrevocable).

Sarvānnīna - eating all sorts of food whether pure or not.

Ṣaṣṭika - a kind of rice of quick growth ripening in about sixty days.

Ṣaṭkarmin - a Brāhmin who is enjoined to perform six duties like adhyayana, adhyāpana, yajana, yājana, dāna and pratigraha.

Śastranitya - one who is continually under arms.

Satyaṃ - truthfulness, honesty, sincerity.

Satyānṛta - way of life by resorting to business, practice of truth and false.

Satyapūta - purified by truth.

Satyarata - devoted to truth.

Śāvāśauca - defilement caused by contact with a corpse or the death of a relation.

Sāvitri - ceremony of investiture with the sacred thread.

Seka - niṣeka, the rite of impregnation.

Śibikā - a palanquin, a litter to be carried by bearers.

Śikhābandha - tie of the tuft of hair on the head.

Śilācchit - a mason working on stones, a sculptor.

Silaṃ - collecting what is left in a field after harvest.

Sīmanta - parting of the hair.

Smārta - one well-versed in smṛti texts.

Smārtavicāra - examination by the Smārta to find out the truth.

Snātaka - a Brāhmin just returned from the house of his preceptor and become an initiated householder.

Ṣoḍaśakriyā - sixteen purificatory rites of Brāhmins.

Śṛṅgagrāhikā - literally 'taking by the horns'; in a direct manner.

Śrotriya - a learned Brāhmin well-versed in Vedas.

Sruvāhuti - a libation offered with a 'sruva' (a small wooden ladle with a double extremity or two oval collateral excavations used for pouring clarified melted butter into the large ladle called 'sruk'.

Steyaṃ - theft, robbery.

Sthālīpāka - a particular religious act performed by the householder.

Stridhanaṃ - dowry, given to the bridegroom.

Śuddhabhojanaṃ - feast held in token of the purification of the family to which all Brāhmins are invited.

Śuddhapatraṃ - an order acquitting the culprit of all crimes.

Śūdra - a man of the fourth caste; born from the feet of Virāṭapuruṣa.

Svarṇakāra - goldsmith.

Svarūpaṃ collal - (Malayalam) the judgement and the arguments leading to it in a Smārtavicāra.

Svastyayanaṃ - auspicious progress; mantra recited for good luck.

Svayaṃbhū - Brahmā, the self-born creator.

Svayaṃdatta - a grown up son adopted without the consent of his natural parents.

Sviṣṭakṛt - offering a right sacrifice especially applied to Agni.

Takṣan - literally one who reduces; one who is engaged in woodcraft and stonework.

Tantuvāyaḥ - a weaver.

Tapas - penance, religious austerity.

Tīrthaśrāddha - offering of oblation to manes on the banks of sacred streams.

Tithi - a lunar day.

Tretāgnisaṅgraha - kindling the sacred fire in the house; also called Ādhāna.

Tripuṇḍra - three horizontal lines with the ashes on the forehead and other parts of the body.

Trīkṣaṇa - the three-eyed (Śiva).

Tṛṇaśayyā - a straw mat.

Tulasi - holy basil.

Uñccham - living by collecting left-overs in a market.

Upākarman - a ceremony performed before commencing to read the Veda after the monsoon.

Upānaha - a sandal; shoe; wooden shoes as worn by Brāhmins and devotees.

Upanayana - the initiation with the investiture of the sacred thread.

Uparāga - an eclipse of the sun and moon.

Ūrdhvapuṇḍra - wearing ashes on the body in a perpendicular way as against horizontal.

Ūrmikā - a finger ring.

Utkuṭikāsana - sitting upon the hams.

Uttarāyaṇa - the summer solstice; the period of the sun's progress to the north of the equator.

Ūṭṭupura - (Malayalam) choultry or Brāhmin feeding house.

Vacāprāśanaṃ - feeding with the vacā - a kind of aromatic root for clarity of speech.

Vaiśvadevaṃ - an offering made for Viśvedevas - offering to all deities.

Vaiśya - a man of the third caste, his trade being agriculture; born of the thighs of the Virāṭpuruṣa.

Vaitānikāgni - Sacred fire at a sacrifice called Vitāna.

Vākovākyaṃ - speech and reply; dialogue; a particular Vedic text.

Vāksiddha - a supernatural person in speech.

Vanastha - forest abiding; forest-dweller, hermit.

Vapanaṃ - shaving; the first haircut of a child.

Vardhaki - literally one who 'increases or joins'. One of the four divisions of Silpins.

Varṇa - caste, especially applied to the four principal castes.

Vastrapūta - purified by cloth; strained through a cloth.

Vāstu - the site of a house; building ground.

Vedamātṛ - mother of the Vedas, names of Sarasvati, Sāvitrī and Gāyatrī.

Vedāraṃbha - the study of the Vedas.

Vedavikraya - trade of Vedas; teaching of Vedas for financial benefits.

Vihaṅgama - moving in the sky.

Viṣṇubali - an offering to Viṣṇu for protection of pregnancy.

Viśvātmā - the soul of the universe, the Supreme Being.

Vratalopa - violation of a vow.

Vrātya - outcaste for want of sacred thread.

Vrātyastoma - sacrifice performed to recover the rights forfeited by the loss of sacred thread.

Vṛṣalī - a Śūdra woman.

Vṛṣalīgamanaṃ - cohabitation with a Śūdra woman.

Vṛṣalīsevā - sexual union with a Śūdra lady.

Vṛtti - livelihood.

Vyavahāra - legal proceedings.

Yaga - an offering; a sacrifice.

Yajana - the act of sacrifice; one of the 6 duties of a Brāhmin.

Yājana - the act of performing or conducting a sacrifice; duty of a Brāhmin.

Yajña - sacrifice.

Yajñopavita - the sacred thread worn by members of the first three classes.

Yama - restraining.

Yāma - a watch; one-eighth part of a day.

Yātrā - a festive or solemn occasion; a festival in a temple.

Yodhin - a warrior.

Yoga - deep and abstract meditation.

Yogasamādhi - the absorption of the soul in profound and abstract contemplation.

Yogin - a contemplative saint.

Yaugapadyaṃ - simultaneity.

Zamorin - king of Calicut (north Kerala).

APPENDIX C

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APPENDIX D

INDEX OF HALF-VERSES